# Evangelical Christendom.

## AUGUST 1893.

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## MONTHLY NOTES.

The remarkable manifestation of sympathetic loyalty to the Queen and interest in the Royal Family, which has been called forth by the late marriage of the Duke of York and the Princess May, gives good evidence that the national attachment to the throne is a more stable and real sentiment than many are wont to suppose. Our Queen, who has for more than fifty years borne without detriment to her high character "the fierce light which beats upon a throne," is no doubt the principle cause of this affectionate sympathy on the part of her people with the joys as well as the sorrows of the Royal Family. One may thankfully compare the state of London—crowded to its utmost capacity during the Wedding Festivities, and yet these crowds orderly and loyal and amenable to the admirable control of the police—with the state of Paris about the same time, with disorderly mobs in fierce conflict with the police, not without bloodshed, and the Government all the while manifesting a timidity and subserviency to mob rule, which augurs badly for the future. It is not in vain that we are told to "pray for kings and all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty."

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The two Armenian Professors, Thoumaian and Kayayan, whose condemnation to death at Angora has excited of late so much sympathy and interest, are now amongst us, having arrived in England on the 18th of last month. They will no doubt learn how anxiously their position of danger has been noted by the prayerful sympathy of many in our land, and how thankfully their release has been welcomed. It may be well, however, to sound a note of caution as

to the need of not unnecessarily offending the susceptibilities of the Turkish authorities by any public agitation, which might compromise the position of those who are still in prison under similar charges. The presumption is that these charges are not true, but it was no doubt the fact that the innocence of Messrs. Thoumaian and Kayayan was so fully known, both at the American and German and English Embassies at Constantinople, that led to their release by the Sultan. Attention should now be concentrated on those who are still under condemnation of death, that they, at least, may have justice done them, and if, as there is every reason to believe, innocent of the charges brought against them, that they also may be set at liberty.

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There is, in the *Record* of July 7, an excellent review of Professor Cheyne's new book—"Founders of Old Testament Criticism." That such a book should contain a great deal that is interesting about such well-known Hebrew scholars as Gesenius, Ewald, and Delitzsch, as well as about the more recent and more extravagant critics, such as Kuenen and Wellhausen—with whom the writer more especially sympathises,—is not surprising; the sad part of the book is the revelation it contains as to Dr. Cheyne's own position in relation to modern rationalistic criticism. Will it be believed that an Oxford "Professor of the Interpretation of Holy Scripture" denies that it has "yet been made probable that there was a historical individual among the ancestors of the Israelites called Abram, or that the picture of the times of Abraham in Genesis is a fundamentally true tale?" One wonders why the epithet "holy" should be appended to the word Scripture in the title of his Professorship. If Scripture be not true, it is difficult to see how it can be "holy."

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But what seems even worse than this dishonour to Scripture is the dishonour to the God of Scripture involved in Dr. Cheyne's extraordinary explanation of 2 Kings xxii., in which we read of Hilkiah's discovery of the book of the law in the temple. According to Dr. Cheyne—"To the priests and prophets who loved spiritual religion, God had revealed that now was the time to take a bold step forward and accomplish the work which the noblest servants of Jehovah had so long desired. The 'pen of the Scribes' (Jer. viii. 8) had been recently consecrated to this purpose by the writing down the kernel of what we now call Deuteronomy. This document consisted of ancient laws, adapted to present purposes and completed by the addition of recent and even perfectly new ones, framed in the spirit of Moses and under the sacred authority of priests and prophets, together with earnest exhortations and threatenings. It had apparently been placed in a repository beside the ark, and there Hilkiah professed to Shaphan to have found it." Well may the *Record* say, "We may be somewhat obtuse, but if we follow all this it would seem that the three conspirators (Hilkiah, Shaphan, and Huldah) planned to foist a book on the king with an undoubted lie." Again, "Unless we entirely misread Professor Cheyne's words, we have here a case in which God Himself revealed to the plotters that now was the time to palm off their imposture upon the King!"

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There is one point in which Professor Cheyne sets an example which is worthy of imitation. He is outspoken in his opposition to compromise. About a third of his book is taken up with a friendly criticism of the writings of his

brother professor, Dr. Driver, whom he gently scolds for his tendency to compromise with orthodoxy. He says "It is, I confess, the spirit of compromise that I chiefly dread for our younger students." He highly commends a young professor at Cambridge because "he adopts and defends the best current solution of Daniel without looking about for a compromise." Well, let Dr. Cheyne have his due for honesty. There is no real compromise between the criticism of unbelief and that of faith. Let us be equally consistent in rejecting any compromise between rationalistic criticism and Christian criticism. Above all let us honestly protest against such notions as these unbelieving critics entertain of a God who can connive at deceit and falsehood. The forgeries of Christendom, by which the Church of Rome rose into power ar now admitted to be wrong by all right-minded Romanists. Let us beware o the blasphemy of attributing to God similar fraud and deception. Our God is "a God of truth and without iniquity, just and right is He."

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We may be thankful that London has got such an Archdeacon, and St. Paul's such a Canon and occasional preacher, as Dr. Sinclair. It is quite refreshing to hear such valuable and weighty testimony from the pulpit of St. Paul's to Christian truth in general, and Protestant truth in particular. On Sunday, July 2, he preached a sermon there, the Archbishop of Canterbury being one of his hearers, in which he answered the Romish challenge, involved in their putting England, as they pretend to do, under the protection of the Virgin Mary and St. Peter. Taking as his text 1 Tim. ii. 5 he showed "that the sole mediation of our Lord Jesus Christ between man and God, was the cardinal truth of Christianity." He then sketched the gradual inroads of Pagan polytheistic corruptions into the primitive Church, and closed with an affectionate appeal to "our dear brothers of the Romish persuasion" to "think once more of the way in which (they) are walking" and to seek the guidance of the Holy Spirit to guide them into all truth. If the Metropolitan Cathedral has of late been unhappily made a means of furthering the Romeward movement, we may rejoice that there is still to be heard in it a clear and able voice of protest against the very errors which are symbolised in its graven images.

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To the defence which, in our last issue, we ventured to offer for undenominational work, it may, perhaps, be replied, "Would it not be better to call such work pandenominational or interdenominational than undenominational?" It must, however, be remembered that when ministers or members of different denominations *as such* meet together for united action, there are apt to raise delicate questions as to precedence and loyalty to their own particular church ways, which ofttimes go far to endanger Christian union. When, however, they meet on undenominational ground—*i.e.*, having for the time agreed to suspend their denominationalism—they feel under no obligation to exhibit their denominational position, but rather the opposite. The minister or member of the Church of England will not think it necessary to insist on the use of the prayer-book, nor the Presbyterian on the use of the Scotch version of the Psalms, nor will the Baptist insist on immersion being the only recognisable form of baptism, nor the Congregationalist on all church action depending on the votes of church members. Such things might be expected were pandenominationalism or interdenominationalism strictly carried out, for, once recognise the denomination, and you cannot well silence

the peculiar voice of each denomination; but, on undenominational lines, Christians are set free from any supposed necessity of appearing as advocates of their own form of Christianity, and meet only on ground common to all. It is difficult to imagine how united action in Christian work can be undertaken harmoniously on any other lines.

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In the very interesting memoir of the late Dr. Adolph Saphir, which has been recently published, we find the following weighty words on Christian union from his pen: "The union of Christians is marred, not by giving too much importance to little things, but by not keeping sufficiently prominent the great things. Did it ever strike you that the early Christians also differed on minor points, for which now-a-days it would be thought quite necessary to make a new sect? But they were so absorbed in thinking that they knew God as their Father, that Jesus was their Saviour, that they were possessors of the Holy Ghost, that nothing could separate them. Thus it is that when we go to a meeting where Christians meet *as Christians*, we feel as if we have lost our asthma, we can breathe. Christianity without Christ does not exist. There is nothing in it except as you connect it with the living risen One in heaven."

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The reports of the Lucerne Conference that have come to hand do not give much promise of anything of a practical nature being attained in the way of what is called "Home Reunion." Canon Curteis, a former Bampton lecturer on the relations of Church and Dissent, has astonished both sides by the boldness of his proposal, conveyed to the Conference in a letter, that the Church of England should submit to disestablishment and disendowment to meet the wishes of Nonconformity, and that Nonconformist ministers, on the other hand, should submit to Episcopal ordination to meet the wishes of Churchmen. No wonder that Mr. Henson repudiates the former, and Mr. Guinness Rogers the latter. Mr. Henson with much indignation, Mr. Rogers with the faint praise that such "Utopian visions do no one any harm, and do honour to his own religion." Many will be inclined to agree with Mr. Rogers—"That these meetings will materially advance any scheme of organic reunion of the Churches, I do not believe, and I doubt whether their promoters expect that they will." He adds—"But they are educational influences, and as such they are valuable."

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One would value more the educational influences of these conferences, at least from a Christian point of view, if more care were exercised in selecting as speakers only those who hold the great distinctive truths of Christianity. There can be no hope of home or any other reunion, except upon the basis of a distinct acceptance and recognition of the union of Deity and humanity in the person of our Lord, and of the propitiatory sacrifice for sin which He has effected by His death. Anything short of this can only be a conglomeration of discordant elements, which for a time may be kept together, but can never coalesce. The Evangelical Alliance, though not professing to exhibit any corporate union of a visible kind, would have little hope of attaining the fulfilment of even the endeavour "to keep the unity of the spirit in the bond of peace," if it did not in its basis make the acceptance of the fundamental truths of Christianity an essential condition of membership. Christian love can only follow in the wake of Christian truth, as St. John

says (speaking of Christians): "Whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake, which dwelleth in us and shall be with us for ever."

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We would direct special attention to a most interesting letter about the persecution of the Christians in Russia, which will be found in another part of our present issue. The sudden deliverance of a Christian from banishment by a pardon being granted to him at the very time that his fellow prisoners were taunting him with the inability of his God to deliver him, reads more like a story of the early Church, such as we meet with in the Acts of the Apostles, than anything else. It is encouraging to know that the wrath of man cannot restrain the work of God. The word which we read of the children of Israel in Exodus i. 12 is now being fulfilled in Russia—"the more they afflicted them the more they multiplied and grew.

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A telegram from Chicago announces that, "by 24 votes to 4, the Directors of the Chicago Exhibition have resolved to close the gates on the Lord's Day on the ground that Sunday opening does not pay." We cannot say much for the motive which has led to this decision, but we may be thankful that it has at last been arrived at. "The Sabbath was made for man," and from every point of view it will be found that to trample upon so beneficent a provision for man's rest from weekly toil "does not pay."

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## THE CATHOLIC SPIRIT OF TRUE RELIGION.

### IV.—AN INFALLIBLE CHURCH?

As to the more considerable of the Dissenting Churches, their actual voice (whatever the personal feelings of not a few Dissenters) is, in general, as much in favour of Catholicism, in the sense in which the term is used in this work, as the standards of the national establishments have been shown to be. Thus, one of their greatest ornaments concludes one of his works in these terms, with which let us also conclude this paragraph: "Reasoning (says Robert Hall) supplies an effectual antidote to mere speculative error, but opposes a feeble barrier to inveterate prejudice, and to that contraction of feeling, which is the fruitful parent of innumerable mistakes and misconceptions in religion. There is no room, however, for despondency—for as the dictates of Christian charity are always found to coincide with the purest principles of reason, the first effect of inquiry will be to enlighten the mind; the second to expand and enlarge the heart; and when the Spirit is poured down from on high, He will effectually teach us that God is love, and that we never please Him more than when we embrace with open arms, without distinction of sect or party, all who bear His image.

Scripture must be taken as the only trustworthy revelation, and when it is admitted to be trustworthy it must also be admitted to be supreme. If, indeed, there were an infallible Church, its authority would not only be on a level with that of Scripture, but necessarily superior, for to it would belong the interpretation of the Scripture; and, consequently, whenever there was judged to be a doubt or a difficulty we should be called upon to believe not what Scripture might appear to say (possibly, plainly enough to us), but what the Church said. In all cases, in short, where the Church gave any deliverance at all, we should be called upon to receive its interpretations—its views. The Word of God, being of an old date, could not possibly share the supremacy with any subsequent or *viva voce* power which claimed infallibility. The Scripture, in such a case, were worth consulting only on points (if there were any such) on which the Church gave no deliverance. And, even in that case it would be incumbent on a thoughtful man, in order to avoid every hazard of misunderstanding what he read, to consult the Church as to its meaning. In a word,

if there be in the Church an infallible interpretation of Scripture, that is the only medium through which Scripture can be legitimately and safely viewed. And if this infallible guide profess at the same time to lead the believer in the way of life, without his needing to refer to Scripture at all, he need not refer to it; and if his guide forbid him, he cannot refer to it without sin. Grant only an infallible Church, and Scripture is necessarily thrown altogether into the background. In truth, it becomes in that case wholly a superfluity to the private believer; and in many cases also it cannot but be a restraint and a hindrance to certain clergy. No wonder, then, that certain clergy should desire to raise up the more pliable code of oral tradition to balance the otherwise refractory teaching of Scripture.

Now, though the existence of such an authority as must unavoidably sink the Word of God to so low a place, might, from this circumstance alone, seem extremely improbable, yet certainty is so pleasing to the human mind, and doubt, especially in a matter of such importance as religious truth, is so painful, that almost everyone longs, in some period or other of his religious history, for an infallible guide and interpreter; and the Latin Church, always wise in its generation, always ready to build something for its own aggrandisement on every desire of the human breast, met this longing.

The Church of Rome, though not in an early age, advanced the claim to infallibility, and still maintains that she is infallible. The more enlightened in that communion, no doubt, who are aware of the facts of the case, and who know full well that both the past history and the present state of the Romish Church are altogether incompatible with such a pretension, mean by infallibility, when attributed to their Church, nothing more than that in her decisions which ought to lead us to acquiesce in them as of supreme and ultimate authority, and as worthy of being received for the truth if not the truth. But this is not the original doctrine of infallibility. Nor does the Church herself give up her pretension to this extent. On the contrary, she holds out that she is infallible in the just sense of the term; and those who defend her have adduced arguments to substantiate and justify her claims.

The whole semblance of strength—the whole plausibility of the Church of Rome, consists in a dexterous substitution of itself exclusively in the place of the Catholic Church, the universal Church which, as has already been shown, is, according to the Council of Trent itself, invisible. With regard to the Catholic Church, it may, in one of its branches at least, be truly said to be infallible, and that in the sense of being above the hazard of erring, since it embraces the saints in glory, as well as those who are now militant with error in the world. But there is much that is true of the Catholic Church viewed as a whole, which cannot be truly maintained in reference to any particular church. Particular churches are, to the whole, the universal or Catholic Church, what particular races of men are to the whole of humanity. And, as many things may be predicated of humanity as a whole, and in the abstract, which cannot be affirmed of any individual race of men, so may many things be predicated of the Catholic Church, which cannot be affirmed of any particular or visible church, whether Romish or Protestant. Of the Catholic Church, not only may infallibility, and that in a high sense, be affirmed, but final triumph also. When the apostle Peter made the glorious confession, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." In these words, so often quoted, infallibility in the highest sense is promised by the Saviour,—infallibility in point of duration to the Church; infallibility as to the keys, and binding and loosing to the apostle Peter. But infallibility is not promised to any particular church, only to Christ's Church, as a whole, or an unity. "Upon this rock," says our Saviour, "I will build my Church"; which words, tracing the reference to its fountain, and the pronoun to its noun, lead us to the Christ, the Son of the living God, as the rock (*petra*) on which the Church was to be built, and to Peter (*petros*) as a stone, a constituent part holding a prominent place in that Church.

Now, while touching on this often-quoted passage, it may be remarked that there is ample room for discussion as to what is implied in these words respecting Peter; but there is scarcely any room for doubt as to what is implied in the promise, that the gates of hell shall not prevail against the Church. And, indeed, what can be a more exquisite commentary on this passage, than the following words of our Saviour: "I know my sheep, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave me them is greater than all; and no man is able to pluck them out of my Father's hand."

Another of the few passages of Scripture which the Church of Rome finds available for setting off its claim to infallibility, is the promise of our Saviour to be with His Apostles till the end of the world. The passage of Scripture is in these terms: "Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." From these words we learn that Jesus Christ sent the eleven apostles as His ambassadors to all men. From them the whole world was to learn the doctrine of salvation, and the laws of the kingdom of God. What a charge! What an undertaking! Well might they say, who is sufficient for these things! If some of them "doubted" before this charge was given, how little heart must they have for such a mission! How distrustful of their ability must even the best disposed have felt! But our Saviour immediately removes all their doubts, and their disabilities. "Lo, I am with you alway, even to the end of the world." And this promise not only sustained the apostles in their day, and enabled them to achieve wonders, but still holds true, and literally extends to us; for though the apostles themselves have long since been taken from this scene, their ministry still exists in the sacred writings, and the spirit of Christ is with them there, and daily blesses them to the conversion of sinners, and the edification of saints all over the world. Thus it appears that this promise was made to the apostles, and that it has been fully realised in reference to them. But say that we extend it, so as to believe it equally good in reference to every successful teacher of the truth, and this we safely may do, since, whether in virtue of this promise or not, certain it is that Christ is with every such teacher of His word, still, how can such a substitution be made as to appropriate this promise to the Church of Rome exclusively? And, even granting it to apply to the Church exclusively, what warrant does it give for infallibility? Plainly to argue infallibility from such words, is a course which reason never can assent to.

The only other passage of Scripture which the Romanist can find to assist his pretensions, is in the first epistle of Paul to Timothy. This epistle, the Apostle informs us, he wrote, in order to teach Timothy how he ought to behave himself in the house of God, which, says he, "is the Church of the living God," "the pillar and ground of the truth;" and in these words, say the Romanists, we find an intimation of our infallibility. But even taking these words in the connexion in which they are here given, it is plain that they do not teach the infallibility of the Church of Rome in any sense. For it is obvious that they refer to the church where Timothy then was. But he was at Ephesus. They refer, therefore, to that church. But since many errors soon crept into that church, and it no longer exists, these words cannot imply infallibility, either as to duration or doctrine. Viewed in connexion with the preceding words, as we have here given them and applied to the Church as they most generally are, they are indeed full of a beautiful meaning. They are calculated to remind every Church of Christ, not of its rights, but of its duty. They remind us of the fact, that every Church is a pillar reared up in the midst of the darkness of this world, bearing the Word of the Lord to men. And every Church ought to remember that not to keep up or hide, but to give forth that light is its especial calling. These words, therefore, when viewed in connexion with the Church, rather condemn the Church of Rome than support its claim to infallibility.

In many Greek Testaments, however, the

text is pointed so as to withdraw these words from their connexion with what has gone before, and to give them as the introduction to the following deliverance of the apostle. According to this view the whole passage stands thus: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God—the pillar and ground of the truth, and, without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." According to either connexion, the words have a noble meaning. As to which is the true connexion, however, no one has anything to say but the Greek scholar; we will not, therefore, argue in favour of the latter, though, if it be the true one, it saves all comment, because it withdraws the words from the Church, and attaches them to that great truth, through which alone, and for the sake of which alone, the Church exists.

The few passages which have thus been noticed, exhaust all that the Scriptures can be made to contribute to the doctrine of infallibility in the Church; and as the evils of such a pretension will fall to be noticed afterwards, when we touch on the subject of Toleration, we may here close this subject, Scripture being thus found, so far as we have gone, in the entire possession of the field!

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.

Paris, July 14, 1893.

WHILE all the members of the French Protestant Missionary Society are signing an address to the Government against the falsehoods propagated by the Deputy Mahy, the Minister of Justice publicly said in reply to a speech of the Pastor of Chambery, where he had gone for the opening of a railroad—"Your (the Protestants) patriotism is too well known for the malevolent insinuations to which you allude (and which I had not noticed) to touch you!" Truly that is the best way to treat calumnies such as these, and such as are now breaking their puny teeth on the McAll Mission, the Gibson Mission, and others—especially the mission boats Mystery and Herald of Mercy—to whom is attributed a sinister political device of England against France. At the same time falsehoods are propagated against the Protestants' increase of fervour in certain departments, and insinuations of the basest kind, but they will not tell much in favour of the calumniators. It may be hailed as a good and hopeful sign when the enemy again thinks it worth while to attack Protestant good works; it shows where life glimmers and tells. No one fights the dead!

Pastor Doumergue is energetically pressing on to activity the Reformed Church; his appeal is responded to in many quarters. It would seem strange that for so many years no Thursday-schools are attempted in very many Protestant parishes—the only feasible means of bringing the children under the sound of the Gospel and giving them proper religious instruction. This and visiting activities, and grouping Reformed Protestants together, distinct from other denominations, seem to be the means and aim of this movement. Some fear is felt lest it should be a cause of perturbation in societies and groups where various denominations work harmoniously. It is hoped, however, that it may be a simple stimulant to those who have hitherto hesitated to set to work. The greater peril seems lest worldly and erroneous elements mix with the spiritual, and also that uniformity displace unity.

A singular and unique circumstance has occurred in the Free Church of Mâcon, which some years back was flourishing in the fear of the Lord. An offer was made from the President of the Liberal (rationalistic) Delegation of the French Reformed Churches, to the Free Church of Mâcon to take all monetary difficulties

and expenses off their hands if they would accept a liberal pastor, and become one of the Reformed (State) Churches! The Church Council deliberated during four sittings and . . accepted!

An interesting ordination among the Methodists has been that of Paul Cook, son of the late Pastor J. P. Cook, the principal first promoter of Sunday-schools in France in 1849; he hopes to go as missionary to Kabylia shortly.

Father Hyacinthe Loyson has given to the public a document he styles his "Will," dated May 21, 1893, and which is to appear in a volume he is about to publish. It commences thus: "The days of man, according to the Psalmist, are three score years and ten. I am sixty-six. I am therefore awaiting, on the brink of my tomb, the decree of God, who will judge us all. At eighteen, in order to become a priest, I wrenched myself away from everything dear to me in this life—even my fairest dreams. To become a monk, at thirty, I left St. Sulpice, the priest's seminary—the grave and gentle sacerdotal family I had chosen. Twelve years later, having lost many sincere but fatal illusions, I snapped off, in full success, and I may say, in the midst of glory, my career as a preacher. I came down voluntarily from the pulpit of Notre Dame to fight with open visor the worst of Cæsarisms—that of the Pope, the worst of delusions—that of monkish perfection. I was excommunicated. I remained a Catholic. The Pope can separate a man from the visible church over which he presides, but not from the invisible Church, of whom Christ is the Head. I went to the very utmost of the holy claims on religious freedom, and three years after my excommunication I married, and remained a priest. On that day I accomplished the most logical — the most courageous I was about to say,—the most Christian act of my life . . Had I to recommence my life, passing through the same state of soul and the same external circumstances, I would do as I have done. I bear with confidence the responsibility before the tribunal of the Sovereign Judge. My faults are elsewhere — they are numerous, and I call upon them infinite mercy; but here I appeal simply to justice." Then he turns to France, and attributes her state to the Romish Church having forsaken the Gospel, and he calls for a Pope Liberator! under whose sway "the Old and New Testament and all the saints inspired thereby would be religiously kept, but the Word of God would no longer be confounded with human alloy."

He sums up thus: "Neither politics, nor science, nor earthly interests will save France and the world. Our deliverance must come before all from Christianity; but for such a miracle, Christianity must become itself once more—*i.e.*, the religion of the Gospel, of righteousness, of charity. It must rid itself of the superstitions which work it; of the sects which tear it to shreds; the sacerdotalism and governments that enthral it to selfish purposes. Moral and social renovation by religious renovation! let those be my last words, *verba novissima!* France, souls, and God!" . . Is this the close of his clerical career; and henceforth will he plunge into the career of the genuine apostle going forth in equal independence and Christian union with real evangelists, to call men to repentance and faith, irrespective of church polity? It would be a glorious step forward, after chasing the wind doctrine as he has done hitherto, to be a soul-winner for the Lord Jesus! God grant it!

Once more the Academy have refused to admit Zola into its ranks, which is satisfactory to the honest sentiment of France. The fatal results of shameless authorism may be seen in the late disturbances in the capital, where 2,000 students—pretending that dancing and attitudinising nudities, exhibited in a low ball, were specimens of high art and models—violently protested against the legal closing of these disgraceful exhibitions. Wounds, bruises, and even death were the consequences of their resistance against the police attempt to disperse the violent manifestation. It is a query why timely measures had not been long before taken by the Government, who is fully armed with legal prohibitions, instead of allowing the insubordination to come to a head and cast an unpropitious shadow over the approaching national *fête*. The honest deputy Bérenger—who, stirred by properly bringing the existing cause to bear on the point, stirred the silly ire of the *quartier latin*—had a visit somewhat in the way of the old-fashioned "marrow bones and cleavers," by the most boisterous offenders, who, however, were dispersed, and their attempt put to shame. However, a perilous symptom of the present phase of misdirected thought—no novelty either—is

the animadversions of a larger portion of the press on the police, whose handling of the delicate youths was considered too rough. Another and kindred peril, looming dark and imminent, is the anarchical and socialistic urging to a general strike among handicraftsmen. Disgusting rascality and immorality, licentious and lavish expenditure among the rich and idle, naturally draw the people near to perilous days, such as described by the Apostle, treasures of wrath being heaped up for the day of wrath. The *fête* of the taking of the Bastille is not portentous enough for the Parisian Municipality and others akin to it. They look to a future 1793 to be enacted more thorough, more sweeping, more irate.

At the same time, while these noisy factions lift their voices, there are in the land millions who care for none of these things—hundreds of villages, and hamlets, and seafaring populations, whose only wish is to live and let live, or to vegetate and let vegetate! Spiritually they are like parched-up plants devoid of dew and rain; the capacity for life is not yet extinct, but nothing calls it forth. To all practical purpose God is unknown; and, after ceremonies are performed, comes the desolating question among them—"Is there some future state?"

This field is vast indeed, and calls for simple — very simple—earnest, loving, dauntless missionaries (like the Methodists of fifty years ago), who can go in and out among them undenominationally, understand their needs, catch their feeblest yearnings, and shed abroad the love of Christ around,—that one potent life-giver, His love! Not mere doctrine, but life.

As to the social questions, to which at length Protestantism in all its shades of doctrine is awakening, the Congress took place in Havre, where very valuable speeches were made by various competent parties; the grand point is the practical. All are looking for results; time passes, talk is easy, projects are bewildering; where is the man to grasp the subject and hold the reins?

The Consistory of the Oratoire Parish have again given their majority of votes against the nomination of the proposed titular Pastor Roberty, because of his rationalism. The Presbyterial Council still supports him.

The Wesleyan Methodist Annual Conference took place in Paris, in June, and lasted ten days. As usual, the past was held up as an example to the present: the stalwart pioneers of fifty years ago, battling against sin, Satan, and the world—bearing persecution from all with faces set like flints; and glorious results of soul-saving and holiness then followed—the permeating others indirectly with doctrine, and practice, and earnestness for soul-gathering; and, at last, the present quiet settling down, "having done what they could." This latter tendency was strongly inveighed against, and the true aggressive spirit called for. Several important arrangements with the Wesleyan Missionary Committee came to a happy conclusion,—viz.: that gradually the French circuits shall become self-supporting; that the English brethren shall be represented in the Commission of evangelistic works, as extraneous aid is needed to support these; and the effecting of an amalgamation of the various Methodist activities in France. Eight years had passed without any ordination of a pastor, but this year M. Roux received the laying-on-of-hands in Nîmes, while Mr. J. P. Cook was consecrated in Paris. According to custom, pastors of various denominations joined in evangelical alliance on these occasions around their young brothers.

The Canton de Vaud has, after ten years, at length repealed the manifold unconstitutional police restrictions concerning the Salvation Army, which is now in the enjoyment of its legal rights. For the honour of Switzerland, we hope the remainder of the oppressing cantons will do the same.

## FRENCH PROTESTANTS AND ROMAN CATHOLIC EDUCATION.

In a recent issue of the *Christianisme* attention is called to the fact that many Protestants send their children to French Roman Catholic convents for education. Both French and English Protestants do this. Advantageous terms, non-compulsory attendance at Mass, &c., blind parents to the danger of propagandism. The writer adds: "There are two things which, as it seem to us, may be done. The

Committee of the French Branch of the Evangelical Alliance ought to point out the danger which lies in this direction to the other Committees, and especially to the English Branch, and beg them to take up the matter. A certain number of provincial religious journals and several foreign ones—among them the *New York Observer* and *Evangelical Christendom*—have correspondents in France. We believe that it will be enough to place the case in their hands, and hope and trust that they will warn parents and guardians of the young against sending children to establishments where error is taught, and influences so often brought to bear inimical to religion and liberty."

The article notes that the Synod of Versailles has brought forward this state of things, to be dealt with energetically. There is an erroneous impression, it adds, spread abroad—viz., that Protestant establishments are nowhere in Paris. There are excellent schools among the 100,000 Protestants in Paris and the department of the Seine, to say nothing of good schools elsewhere.

A correspondent of our own writes suggesting that it would be well to print a list of first-rate schools. It would thus spread a knowledge of where such establishments are to be found, and the publication of a list in *Evangelical Christendom* would be a guarantee of the efficiency and soundness of such schools.

## GERMANY.

[From our own Correspondent.]

Berlin, July 15, 1893.

THE elections of the 15th of June are still foremost in public interest. The number of Socialist votes is much larger than three years ago, and ought to open the eyes of everybody to the danger this involves. The actual seats obtained by the Social Democrats (forty-five) is not so large; but this is owing to the fact that if a candidate has not received the absolute majority, another election takes place, in which only those two candidates can receive votes who had the greatest number the first time—and in these cases all the Parties generally combine against the Socialists. Many well-known politicians have not been re-elected, especially among the Ultramontanes—that Party has become more democratic. The Conservatives and National Liberals have gained. On the Conservative side we miss Mr. Stöcker, who has lost his seat. A remarkable feature is the great increase of the Anti-Semites—from two to eighteen deputies. The advanced Liberals (Progressists) have suffered the greatest losses; many of their electors have either gone over to the Social Democrats, or turned towards the Right side. The present session of Parliament was a short, though important one. It only lasted twelve days, and to-day the Army Bill was definitively voted. The electoral contest was very hot, and we trust that now the excitement will cool down. The Emperor had the success of the Army Bill very much at heart. At the opening of Parliament, after having read his speech, he uttered a few extemporary words: "Now, gentlemen, the God of old looks down upon us. Go and do an honest work for the benefit of the Father-land. Amen." Though this addition to the official speech from the throne may not have been quite constitutional, it made on the whole a good impression. The recognition of God, and that He sees us, is not without importance. One of the leaders of Social Democracy, Mr. Bebel, referred to this, and said "there has been a question of the old God—soon the new gods will come." It is a comfort to know in these times, when open atheism so much increases, that God rules after all, and that His enemies can only just do as much as He allows them to do. A curious thing is that Lieut.-Colonel von Egidy, the champion of a colourless and universal Christianity, who put himself up as candidate for Parliament, got 1,500 votes in our Capital.

The most dangerous feature of our times is, perhaps, the fact that our young theologians are almost all under the influence of the Reitschel School. It this goes on our official circles will soon be rationalistic, and believing Christianity will flee to small circles of laymen.

Your readers will remember that recently the highest tribunal decided that, in case the churches have no means, the political communities must pay for the necessary buildings. In consequence of this the Berlin City Synod refused to raise a large loan for building churches. Several Berlin churches addressed them-

selves, in consequence, to the city authorities. These have, however, in all cases given a flat refusal. Several new lawsuits will have to be made, until the arrangement between the city of Berlin and our Church Government will have prepared the way for a new legal arrangement. Our country has been visited by a great dearth this summer—hardly any rain has fallen since March. Is it not, like the cholera last summer, a warning of Almighty God?

Colonel von Knobelsdorff is now travelling in East Prussia on behalf of the blue ribbon movement. He finds generally large assemblies, as there is much religious life in that part of the country.

Mr. Phildius, the General Secretary of the Young Men's Christian Association here, visited the continental secretaries' conference, which met at Paris this time, and he speaks with great satisfaction of the friendly and truly brotherly reception which he and his German colleagues met from the French Christians.

The Committee of the German branch of the Alliance has been able to take steps in the interest of religious liberty in two cases recently. The one refers to some petty difficulties which the Baptists met in Saxony. They are hardly real infringements of religious liberty, and the Dissenters in Saxony would be able to avoid them if they more accurately fulfilled the formalities prescribed by law; but the Committee, nevertheless, gladly tried to help them. The other case is the well-known one of the Armenian Protestants, who were condemned to death. The German Foreign Office did what it could to obtain the release of the prisoners, which has now been accorded by the Sultan.

## ITALY.

The "Evangelical Year-Book" has just been issued by the Claudian Press, and anew brings home the fact that the work carried on by the Evangelical Churches in the land steadily advances. During the past year the Waldensian Church in its mission stations received into church fellowship 591 persons, the Evangelical Italian Church 275—that is, the Presbyterian Churches together add 866. The two Methodist Churches (English Wesleyan and American Episcopal) show a net gain of 207 members. The Union of Baptist Churches is represented by a similar gain of 165. The total admissions for the year may be safely set down at 1,500 members, if we add to the above the additions made to the Military Church. Another encouraging fact relates to the number that are under catechetical instruction. Four of the five churches give returns under this head, and show 1,732 as the total number of catechumens. If we make proportionate allowance for the Union of Baptist Churches, which makes no return under this head, the entire number of catechumens may be set down as 2,000. Although only four of the churches occupy themselves with day-schools, the number of children in attendance, including those of the Waldensian Valleys, is 10,471, while those frequenting the Sunday-schools are 9,979. These figures leave entirely out of account all those schools, both day schools and Sunday schools, that are on an independent basis: so that the number of young people under distinct Evangelical training approaches more nearly to 12,000 than to 10,000. Besides this systematic school agency, there are connected with several of the churches Medical Missions, which are doing a most important work among the poorer classes. No fewer than 21 Bible-women are employed in going from house to house. A large number of people are thus being reached by other means than the usual public services.—*A Voice from Italy.*

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Any one passing the Sabbath in Rome must have been struck with the open shops and the amount of business carried on during that day. There seems, however, to be an awakening sense of the unseemliness, as well as the undesirableness, of such proceedings. Scripture, and also common humanity, prescribe one day's rest in seven. The Roman clergy have taken up the subject, and a circular is being distributed broadcast in Rome, urging the cessation of work on that day. It is much to be regretted that Leo XIII. has not recommended the observance of the Sabbath alone, but likewise of the Saints' days. Those who remember the chief cities of Italy prior to its unity, will remember the inconvenience which arose from the frequent occurrence of Festa and Mezza Festa. The observance of Saints' days induces a spirit of indolence

and love of pleasure, which very soon leads to demoralisation. The Day of Rest thoughout the world is a boon. But let Italy reflect what she would lose if the Saints' days were once more to become obligatory as holidays.

At a Consistory held last month, Leo XIII. conferred various cardinal honours,—the diplomatic corps accredited to the See of Rome, the Knights of Malta and several Roman nobles being present. The new cardinals swore fealty to their lord and his successors, and also took oath to co-operate in the conservation, and the recovery of the possessions of the same. Being all of them in a truly Christian mood, they promised to persecute and combat heretics, schismatics, and all who ventured to oppose the good will and pleasure of his Holiness, the Vicar of Christ! What concord hath Christ with Belial? The temporal power to which these cardinals are pledged (and, with them, all others), is plainly stated to be brute force. To this fact it will be well for Englishmen to give ear, and act accordingly. It was well said not long ago in Rome, by one who knew Vatican politics thoroughly: "The temporal power is a tyranny; and you must crush it, or it will crush you." In other words, the Curia must be ruled and governed, but never be allowed to govern. Civil and religious liberty is disavowed at head-quarters in the Romish Church, and is ever a thing unknown under the rule of the triple crown. The wearer of it says so, and means it.

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The hint given in the "Open Letter to Leo XV." by Signor Bonghi that some arrangement might possibly be made, and take a legal form, regarding the apportioning of funds (available for religious purposes) to Evangelical pastors, provided the majority of the commune desired it, appears to have received a further development. Not only is it now a question of income, but also of church accommodation. Not a few churches belonging to the Romish Communion were suppressed when the Government of United Italy took certain ecclesiastical matters in hand. There were many more than were needed, and therefore were put down. The buildings, however, are available. Some years ago, a warm friend of the Evangelicals urged the latter—the heads of evangelization movements—to approach the Government with a view to induce it to grant the use of these churches for the Evangelicals, and promised to present the petition—a friend of his being then in the Government. The Ministry, however, went out before any steps were taken. The highly esteemed professor has returned once more to the subject, and is urging action. A warm advocate of such a course gives expression to his sentiments in one of the numbers of the *Evangelica*, and says: "Let us accept it with open arms, and act forthwith. Hearty good-will on the part of all the heads of denominations is all that is wanted. Let them be united, of one mind on the subject—firm, unwavering, and faithful to the end in view. Let us put away from us subtle arguments and fine drawn casuistries, which only too often mystify and embroil, instead of dispersing doubts and solving difficulties. Let the question be thrashed out in some of our dailies, which might sustain our demand if it be brought forward. And we may well hope that such able and enlightened men as Crispi, Bonghi, and others would favour our cause. Of course a difficulty presents itself at once. Suppose there is a suppressed church in a certain town where two or three denominations are working, to which denomination shall it be made over? This surely need not be an insurmountable difficulty. Let the Government make it over, and we can then deal with it as a family question; do our best to adjust matters, as shall be as advantageous to the cause of the Great King, and with courteous consideration for one another."

To this appeal another correspondent replies in the *Evangelica* of the following week. The difficulties alluded to as likely to arise inevitably begin to appear. "The prosecution of the work of evangelization, now free from any obligation, might become hampered by State interference; and although those sharing the burdens of the State ought also to reap its advantages, yet the State would most likely look for a *quid pro quo*." He then goes on to urge evangelization pure and simple, and says "Cavour on one occasion said, 'First and foremost make adherents—many disciples;' and Mazzini remarked, 'Get the Government to accord free course for evangelization.'"

It cannot, however, be ignored that, should a *modus vivendi* be arrived at and not weighted with unfair conditions, it might further the good work in Italy.

### THE SPEZIA MISSION.

We have received the following from the Rev. Edward Clarke :—

As the circumstances which have occurred in Spezia of late have been of a remarkable character, the following short statement of facts will probably interest those who have the spread of the Gospel at heart.

Thus far, this year has been exceptionally full of incidents of a striking character in relation to the Spezia Mission. The Bible day-schools have continued to gain in power to a degree almost unprecedented in a Roman Catholic country, numbering, as do the scholars in connexion with the schools, over 600 children, besides those in the Orphanage.

On Good Friday last, notwithstanding it was such an important day as a Festa in the churches, between 200 and 300 children from the mission schools met Mr. Edwards, of the Sunday-school Union, who, by means of an interpreter, examined them in Biblical truth. It was a day full of gladness, and a foreshadowing of greater blessings. At present there is no building equal to the gathering together in one place the whole of the children and teachers, but "He who calls things that are not as though they were" can give this needful accommodation.

It was not to be expected that such exceptional progress in the Bible day-schools of this Mission would be allowed to advance without strenuous efforts to injure them, and in due season the plan was revealed, but to the honour of some leading men in authority in Spezia, when they knew it threw the balance of their influence in favour of a liberal Christian education of youth.

Great anxiety has been caused to the friends of the Mission by legal proceedings having been taken against it, and which has had to be defended by advocates. This vexatious suit has been proceeding now for about four months, but thus far God has overruled the persecution for a great advancement of interest in the work amongst persons in office and power, not only in Spezia, but elsewhere; and elicited an exhibition of sympathy with Evangelical principles, that is quite extraordinary.

Another noteworthy circumstance has occurred during the visit of the King and Queen of Italy, together with the Emperor and Empress of Germany, Mr. Clarke having received an invitation from the Mayor to form one of the number to give them a welcome; and it was his privilege to be favoured with a lengthened conversation with the Queen, who made many important inquiries respecting the Mission, and was much interested in learning that an English minister had resided many years in Spezia, and had founded free schools and an orphanage for the benefit of Italian youth.

Subsequently Mr. Clarke adressed the King, saying: "I pray God's blessing may rest on his Majesty." "What is that?" said the King, when the prayer was repeated, with the addition, "And may God give the King to see a golden wedding"; whereupon his Majesty was visibly touched, and, on his return to Rome, instructed his secretary, U. Rattazzi, to send in the King's name a warm letter of thanks to Mr. Clarke, and congratulating him upon his deeds of benevolence and the good he had been able to effectuate for the youth of Italy.

It is therefore most evident that Bible principles are awakening an attention on the part of persons in authority in Italy, and who shall say where this shall stop? What is now needed is, that where the openings exist, that they should not be allowed to close in the face of those who love the truth, from the lack of a liberal support on the part of those who know the value of Biblical truths.

## BOHEMIA.

We have received the following communication from the Rev. Albert W. Clark, of Prague :—

Your interest in every good work is a sufficient excuse for my intruding upon your time. We have reached a crisis in our labours here. Will you kindly listen to my plea for help?

Mission work has its full share of joy and trial. Indifference, opposition, persecution and success is the record of many a mission enterprise. In this regard Bohemia is no exception. Any of the four experiences mentioned can be had here any day according to the part of the field one visits. In several of our stations

here success has brought embarrassment and placed us face to face with the problem how to have either fewer hearers or larger halls of worship. To seek relief by diminishing attendance at our Bible services would be disloyalty to God and man. We must go forward, even though it multiply care and embarrassment. Not to speak of other places where we are similarly embarrassed (we have now ten churches and over thirty preaching places), let me call attention to Böhmisch-Skalitz.

Those familiar with the stirring events of 1866 will associate Skalitz with a battle scarcely less fierce than that of Königgrätz. Some six years ago the mission of the American Board was led to begin a battle for truth in historic Skalitz. We are in the midst of earnest quiet conflict (attacking no system) but earnestly proclaiming the full Gospel of Christ. The work in Skalitz was not long in outgrowing the small hall that was secured for divine service, and yet until now we have submitted to painful overcrowding. The owner of the house has failed, and his house will be sold this month at auction. We cannot buy it, nor can we find another suitable house in all Skalitz. We must build. Our cheering work in that town—sixty members and congregation of eighty—will soon be homeless. Our poor people are sacrificing nobly to meet the crisis, but they cannot raise one half the amount needed. Who will help? The people are most worthy, and I know of no place where a few hundred dollars can be better invested for the cause of Christ. The character of our converts in Skalitz has won golden opinions. If, for example, five persons apply for work in the factory there, and only one is from our church, he has at once the preference, because of honesty and freedom from strikes. Our preacher in Skalitz has five out-stations where he regularly preaches the Gospel. Two members that help him most in the smaller meetings are marvels of grace. They have been rescued not only from sin and superstition but from gross intemperance.

In faith that God will help us we have bought a lot. A building containing rooms for the preacher, for the Young Men's Christian Association, and a gospel hall for 250, will be erected this summer. Who will lessen our embarrassment? Contributions may be sent to the Rev. R. S. Ashton, B.A., Secretary Continental Society, 13 Blomfield Street, London Wall, London, E.C.; or to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

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Mr. Clark sends us a later communication signed by himself and the Rev. John S. Porter, and is as follows:—

Please allow us to call your attention to a new work of evangelisation in the very birth place of John Huss. His memory is venerated by every sincere follower of Christ. The Christian world owes him a debt of lasting gratitude. John Huss was born, as you know, in Husinec, a small city of Bohemia about 200 miles south of Prague. He was educated as a Romanist; but, influenced by the writings of our Wycliffe, he turned from the traditions of the Roman Catholic Church to a study and proclamation of the Gospel. He became a martyr for the truth, but God's instrument for sowing the seed whereby Bohemia and Moravia "lived unto God." Such in brief is the story of his life.

Two centuries after the death of Huss!!!

Of the 3,000,000 Protestants in Bohemia by far the greater part suffered banishment or death; and the handful remaining was forced to become nominally "Romanist." Thus Bohemia passed from the sunlight of the Gospel into spiritual darkness such as broods over Spain and Mexico. That darkness has as yet, comparatively, but few rifts.

We come to you, dear Christian friend, with this request—viz., that you will aid us in planting the torch of Gospel truth in Husinec. No Protestant church is within miles of the childhood home of the great reformer. More than this, it is a natural centre for work in the many adjacent cities and villages. A young man of experience and zeal is longing to begin the work.

A national society owns and will preserve the house where Huss was born; but the Huss garden and barn adjoining has been secured by the Free Reformed Church. The legally organised society, Bethany, will hold the title to this historic property. The work of changing the substantial old barn into a chapel with dwelling for the preacher has already begun. Ultramontane influence to the contrary, the name of Huss is among those of Bohemian worthies on the new national museum. A monument is soon to be erected to his memory in the heart of old Prague. Such praiseworthy patriotism however will not help us with the work in

hand. Men and women who love the God of Huss must be looked to for such aid. To put the barn and garden in proper condition will cost at least £340. Towards this sum we already have £100. May we not receive your aid, little or much, toward establishing a fountain from whence shall flow forth the "living water" in the birthplace of that great Christian hero, who belongs not to Bohemia alone, but to the whole world. God grant that many inhabitants of Husinec and of the surrounding country—as well as many pilgrims whom a praiseworthy national pride brings annually to Husinec—may find a greater than Huss.

## INDIA.

### WHAT A BUSINESS MAN SAW IN MADURA.

Mr. Charles Stewart Smith, President of the New York Chamber of Commerce, has been travelling in the East, and a letter from him, addressed to the Secretary of the Chamber of Commerce, was published in *The New York Tribune*. The letter refers particularly to what Mr. Smith saw within the Madura Mission of the American Board, and his testimony as to the character of the missionaries and the value of their work is most emphatic. The high source from which it comes entitles it to special attention and full credence. We are glad to give here that portion of Mr. Smith's letter relating to missionaries:—

"It is the fashion among passengers by the Pacific steamers and with a large number of travellers to sneer at foreign missionaries. I determined to take advantage of my visit to Southern India to judge from personal observation of the claims of the missionaries of the American Board, located at Madura, to the sympathy and support of all good men and women. A letter from the distinguished president of the American Board, Dr. Richard S. Storrs, opened the door to this inquiry. No commendation is needed from me, either of the grand work of Dr. Washburn, the head of Pasumalia College, who has given not only his life service, but also all his private means to the college, or of the devotion of John Scudder Chandler and his predecessors in charge of the Madura Mission. The story is well and truly told in the jubilee report of half a century's work in this place. My personal observations lead me to the conviction that the results are understated.

"We visited a room in one of the mission buildings and found twenty-two tidy-looking native women, who gave us the graceful Oriental salaam; it was a session of Bible readers. The Lord's Prayer was said in the Tamil language, a hymn sung, and the Bible read; then followed questions by the women, and answers and explanations by the teacher, who had been for eight years engaged in this work. This delicate looking but brave young woman holds two classes each morning, of one and a quarter hour each, and in the afternoon visits the dirty lanes and poor huts of the natives, inspecting and assisting the labours of the woman that she is training to go from hut to hut to read the Bible to all who will listen to them. There are now from 700 to 1,000 native Bible readers connected with the Madura Mission in all its branches, who have been prepared for their work in the manner above described. The pluck and enthusiasm with which these poor native women perform this service in face of opposition and persecution from their own families and neighbours are remarkable.

"Some fifteen or twenty years ago an attempt was made to open a school for Mohammedan children similar to the one which has been so long in successful operation among the Hindu population; but the lives of the missionaries were threatened and the project was abandoned. Within a year or two a very intelligent and prominent Mohammedan of Madura applied to the Mission to have a school opened by one of the ladies for a class of children whose parents were able and willing to pay for this service. This request was coupled with the condition that the Christian Bible should not be used in the school. The missionaries declined this proposition unless with the liberty to teach the Bible in any way they pleased. The terms of the missionaries were finally accepted and loyally carried out. We visited this school also, and heard twenty-five or thirty very interesting Mohammedan children recite the Lord's Prayer in their own language.

"I was invited to the principal Hindu Club of Madura, and was introduced to a high-caste Brahmin, who was a distinguished member of the Bar. He spoke faultless

English and was a very interesting man. This gentleman said: 'Hindu as I am, I want to bear my testimony to the valuable service the missionaries have rendered to our poor people by their schools. They have forced us in self-defence to open Hindu schools for the poor.' I afterwards learned that this same man had contributed largely to the support of a Hindu school modelled on the American plan. I spoke to the young lady in charge of the Bible readers' classes of the hard work and discouragements connected with her special field. 'Yes,' she replied; 'I do sometimes feel discouraged; but then I turn to the Master, at once divine and human, whose commission I bear, and I hear His voice sounding through the centuries: "I am with you alway, even to the end of the world"; and I remember He said also: "My words shall never pass away."'

"I have since visited the stirring scenes of the Indian mutinies at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmit gate by storm, and gave their lives to save the honour and the empire of the English race in India. I solemnly believe, however, that no soldier who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle, and cholera, which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others."—*Missionary Herald*.

## THE GOSPEL IN HAWAII.

The eyes of the world have been of late directed to the Hawaiian or Sandwich Islands. What flag shall float over them? What form of government shall be theirs? Shall they continue a kingdom, merge into a republic, or become the *protége* and care of another nation? These and connected political aspects have so engrossed attention as to leave the more important question of the salvation of the Hawaiians, and the sovereignty of Jesus Christ over their lives, entirely (or almost so) unthought of. It is not our purpose to give, nor would our space admit of a lengthy account of what the Gospel has wrought among this people.

If you seek that which shall bear witness to the mighty deeds done in the name of the Gospel, go to the Hawaiian Islands; take with you a free, unbiassed mind; learn of the condition of the native people, even so recently as three-quarters of a century ago; learn of the polluted depths of foul barbarism into which they had sunk; learn how La Pèrouse was compelled to abandon his opinions as to the "innocence of savage life," one of the teachings of the Rousseau school, before the fact of the shameless degradation into which the natives had fallen; consider the frightful waste of human blood poured upon the altars in the *heiaus* or temples built to the thousand and one gods worshipped by the islanders; learn of the degrading fear prevailing amongst a people whose very lives and means of sustenance were in the hands of a tyrranical band of chiefs and priests; and then contemplate the civilisation of the islands of to-day.

"It is no small thing," says Mr. R. H. Dana, "to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature and translated into it the Bible and works of devotion, science, and entertainment, &c. They have established schools, reared up native teachers, and so pressed their work, that now, the proportion of inhabitants who can read and write is greater than in New England. And whereas they found these islanders a nation of half-naked savages, they now see the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies."

In 1820 the first Christian missionaries to the Hawaiians landed in the islands. These early missionaries were Congregationalists, sent from Boston by the American Board for Foreign Missions.

Considerable success attended the labours of these men during the first few years of

the landing, the king himself adopting Christianity and issuing orders for the strict observance of the Sabbath. In 1825 the Queen Regent and her Prime Minister joined the Mission Church, and in 1828 —or eight years from the first arrival of the missionaries,—while there were only 50 baptised converts, there were over 12,000 attendants on the services and 26,000 pupils in the schools, and no less than fifteen to twenty thousand copies of the four gospels were in circulation. In 1831 a temperance society was started at Honolulu, and in 1837 additional missionaries arrived from Boston. Boarding schools and public schools were opened at different points; also manual labour schools. In the same year a great awakening commenced, and for four years the missionaries were taxed to their utmost in dealing with the inquirers. As a result, in the succeeding six years over 27,000 persons were baptised. In 1839 the whole Bible was translated into Hawaiian. Passing on to 1851, we find in a report of the Minister of Public Instruction that there existed 535 schools, with 15,482 scholars, or more than one-sixth of the whole population; the number of members admitted to the Church up to that date being 20,201; and children baptised 14,173. In 1850 a Hawaiian Foreign Mission was established, and the following year sent two Hawaiian teachers, with their missionaries, to labour on an island 2,000 miles from Hawaii. To this mission the Hawaiians contributed upwards of 24,000 dollars in one year. The next year they sent a mission, entirely of natives, to one of the Marquesas Islands.

In 1863 the American Board handed over the work entirely to the native pastors and churches. Another awakening in 1860 resulted in an addition of 2,000 communicants. We have not the space at our disposal to further trace the progress of the work.

"Although the native race of Hawaii is fast disappearing, and is probably doomed to extinction, there is great reason to thank God that so many of those who have passed away have been led into the light, and that that light still continues to shine and light up the path of this apparently decaying nation."—*Faithful Witness.*

## UNITED STATES.

We extract the two following articles from the *New York Observer*:—

### THE SUSPENSION OF DR. BRIGGS.

By a vote of 383 to 116 the General Assembly of the Presbyterian Church, in session at Washington last week, decided to sustain the appeal of the Prosecuting Committee in the case of the Rev. Professor Briggs, of Union Seminary, New York. This decision means that the Assembly adjudges the New York Presbytery in error when it voted by a small majority to acquit Dr. Briggs of the charges of heresy in his inaugural address. It means also most emphatically that the Presbyterian Church disavows the peculiar teachings of Dr. Briggs, which have given rise to the trial. The vote does not emphasise to the full the attitude of the General Assembly towards the professor's views, because a number of the commissioners who voted with the minority against sustaining the appeal were moved to do so by sympathy with Dr. Briggs, or by a desire for peace, or from other motives, while announcing their want of sympathy with his teachings. The Assembly was an anti-Briggs one in the sense of disavowal of his heretical views, and it represented fairly and squarely the Presbyterian Church in the verdict rendered. The Presbyterian Church regards as heretical the Professor's views of the inspiration of the Bible, the doctrine of progressive sanctification after death, and the classification of the Church and the reason as sources of divine authority co-ordinate with the Bible.

We are not surprised at the result of the trial, and the consequent suspension of Dr. Briggs from the ministry. The Assembly voted logically and deliberately. There has been a widespread discussion of the case and all the subjects involved. The views of Dr. Briggs have been reiterated again and again. His friends and defenders have literally written volumes in his defence. He himself has explained and re-explained, and the large and intelligent body of commissioners, in session at Washington, rendered their decision in the full light of copious explanation and exposition.

It must be remembered that the General Assembly was the deciding body in this

case, It has undertaken to interpret Presbyterianism, although the language of Professor Briggs on more than one occasion would suggest that the Presbyterian Church was on trial and that he himself was the judge. It is impossible to read what he has said in his defence without concluding that in his estimate, if the Bible and the Presbyterian standards do not seem to teach what he teaches, it is because they are not correctly interpreted. He practically poses as the one authentic medium through which the Scripture and Presbyterianism can be understood. It is unfortunate for the Church, of course, that the only medium of the truth's interpretation should be so incapable of clearly expressing his views that even learned scholars in the Presbyterian Church are unable to speak of them without misinterpreting them. He has no cause to complain, however, if when he uses the English language, his utterances are tested and tried by the ordinary rules of interpretation of that language. Whether the language he uses interpreted by the ordinary methods expresses his views or not, the great majority of the Presbyterian General Assembly of 1893 decides that his language is not the language of the Presbyterian standards. Dr. Briggs endeavours to discriminate between the divine concept and the human expressions of the Bible: an absurd discrimination. With equal or even greater absurdity he practically claims a difference between his own concept and his own language. Unless his mind is in a maze, his language must be accepted as the exposition of his views. By his own words he is to be righteously justified or righteously condemned. The Presbyterian Church condemns him.

In the defence submitted by Dr. Briggs to the Assembly he made no new points. He said nothing to show any nearer concert between his views and the Presbyterian standards than his previous utterances have manifested. Moreover his attitude has been uniformly arrogant and offensive. Colonel McCook, of the Prosecuting Committee, fairly represented the attitude assumed by the professor when he illustrated it by that of a man charged with violation of the law, who upon being called upon to plead, should plead guilty to the truth of the charges against him, but when the judge undertook to impose the penalty prescribed, should say: "O, judge, don't impose that penalty, for I am not satisfied that the statute in question or the section under which you are acting is at all a beneficent law!" The accused man does not sanction the course of constitutional proceeding under which he is tried. But Presbyterian doctrine and Presbyterian discipline are alike clear and definite. The views of Dr. Briggs so far as they can be understood are antagonistic to Presbyterian doctrine. If he honestly believes his teachings to be in accord with the Presbyterian standards he either does not interpret those standards aright, or he does not know what he believes. Moreover, he shows equal lack of appreciation of Presbyterian discipline, because a correct and thorough appreciation of it would have shown him that he could not properly remain in the Presbyterian Church while holding his present views.

It matters little that the secular press happens to cry out against the Presbyterian Church as narrow and bigoted. The way that leads to life eternal is narrow, and we dare not broaden the platform or the path which Christ Himself enunciates. It is pure folly to suggest that the disavowal of Dr. Brigg's doctrines is the throwing overboard of the highest scholarship in the Presbyterian Church. The Church has a grand array of scholarship fully capable of meeting the emergencies of this or any age. The scholarship of the Union Seminary professor has accomplished very little for the Church. His work has been highly destructive. He has not built men up in their most holy faith, but has uprooted and destroyed. He has dishonoured Christ by attempting to put serious limitations about Him, and he has made the Bible a set of disjointed documents instead of a prism focussing the rays of divine light upon the darkness of man's fallen condition, enabling him to see the way out of sin and misery unto holiness and life. He has not reached certitude through the Bible, or the Church, or the Reason. His theories are negative, not positive, or positive only in their negations. He tells us there are errors in the Bible, but he does not prove their existence, nor does he aid us in eschewing the evil and choosing the good. He has never marked out for us the rocks in the channel. It is vain for him to plead that he has taught much that is orthodox. While the fly of false doctrine remains in the spikenard, the odour is unsavoury, and Presbyterian nostrils cannot abide it. Summed up, the

results of his scholarship have little to show. He has sown the tares of doubt and not the seed-corn of faith; he has given in place of the bread of a divine Word, the stone of a promiscuously made book, many of whose prophecies he tells us have not been and never can be fulfilled; and yet of a book thus filled with contradictions he asserts that he regards it as the infallible rule of faith and practice. His teaching will lead many minds to regard the Bible as full of inconsistencies. The more thoughtful will see that the inconsistencies are in the teacher and not in the Book.

Such being the views and attitude of Dr. Briggs, and his case having been legitimately brought before the General Assembly, that body could not do otherwise than it has done. It has enunciated the sentiment of the Church, and its voice should be heeded and obeyed.

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### SUNDAY OPENING OF THE FAIR.

Arguments were heard in the United States Court of Appeals in Chicago last week on the Bill to restrain the opening of the World's Fair gates on Sunday. The Bill was filed by District Attorney Milchrist on behalf of the Federal Government, which has thus shown its determination to use all its powers to enforce the law. For this determination the administration will have the thanks not only of the Christian people of the country, but of all citizens who believe in keeping faith and in obedience to law. What the decision of the court will be cannot, of course, be known. But as there is doubt whether the United States can, through the action of a court, compel the closing of the gates for a breach of the condition upon which the appropriation was granted, it is not improbable that the petition may be denied. Even if it is not, the courts of the State of Illinois may be appealed to by the directors of the Exposition corporation, with the result to create a confusion and delay under which the Fair can be kept open on Sunday.

Meantime, it is evident that interest in the Exposition is waning on every hand. For this several causes may be assigned—the unjust treatment complained of by some of the leading manufacturers of the country, which has left unrepresented the foremost companies in important industries; the failure of the system of awards established by the directors to satisfy foreign exhibitors, and the action of the railway corporations in maintaining high rates for transportation by which the masses are prohibited from attending the Fair. The chief cause, however, is the contest over Sunday closing, and the flagrant disregard by the directors of the Fair of the express stipulation upon which national aid was granted it. The action of the directors in this particular will bear no discussion. They accepted the money from Congress, that is, from the whole people of the United States, on condition that the Exposition was not to be open on Sunday. Having done so, the matter was closed. The mere thought that the condition could be evaded was dishonest. Unless the matter was reopened by mutual consent, no argument could be advanced to justify the evasion of the condition that would not also justify that of all public and private obligations. The plea that its evasion is in the interests of working men is a mere makeshift, shown to be so by the reports of correspondents as to the disposition of this class of visitors on Sunday last—in the restaurants and side shows—and the direct admission of the management that its purpose is to increase the revenues. No one is deceived by the statement that the money given by the United States is to be refunded, nor by the "moral" reasons advanced. The Fair is open on Sunday to make money, and in direct violation of divine law and common business honour. Even should the courts fail to find authority for closing the gates, the breach of good faith on the part of the directors is no less heinous.

In this condition, what should be the attitude of Christian people toward the Fair? It is already that of indifference or indignation. Shall it go further and become antagonistic to the success of the enterprise? For ourselves we answer unhesitatingly, "Yes." True, it is the greatest exposition the world ever saw, and its educational advantages are unequalled. But to attend it will be to condone dishonesty and to receive an education in dishonour. It is urged that it is legitimately open six days in the week. But a fair which violates human and divine laws on one day of the week, violates them every day in the week. It is said that the decision of the Christian as to whether he can attend a Fair tainted by dishonour depends on whether he wishes it to fail or succeed. But the Christian wishes all evil to fail, and, as a

patriotic American, will prefer that the Exposition should be declared a failure rather than that it should proclaim to the world that the Christian Sabbath and business honour in America are mere myths. Moreover, why should Christian people be zealous for the success of a Fair whose managers have deliberately and persistently trampled upon their most sacred convictions?

After the Chicago fire the city in its distress appealed to the nation for assistance. Christian people all over the land responded promptly and generously. These same people now ask Chicago to observe the divine law by closing the Fair on the Sabbath day, so that they may conscientiously share in the benefits of an exposition intended to be creditable to the nation, and to the creation of which they have contributed their means. The answer is a blow in the face.

# Missionary Notes.

South Sea Missions.—Mr. R. L. Stevenson was entertained to dinner by the New South Wales General Assembly, and made on the occasion a speech which was at once amusing and important. He claimed to be a good Scotch Presbyterian, with the blood of the manse in him. But he did not simply entertain his hosts. He also gave very gratifying testimony to the value of those South Sea Missions of which all the world has heard so much, his prolonged residence in Samoa entitling him to speak with some authority on the subject. "I had conceived," he said, "a great prejudice against missions in the South Seas; but I had no sooner come there than that prejudice was at first reduced and at last annihilated. Those who have deblattered against missions have only one thing to do—to come and see them on the spot."

China.—The Ven. Archdeacon Wolfe relates a suggestive incident of a visit to Hok-ching, Fookien province: "Early in the morning after the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by in his grand sedan-chair, surrounded by his retinue of soldiers. As he passed I saluted him in Chinese fashion. He at once ordered his bearers to halt and let down the sedan, and came out and walked back before the crowd to where I stood, and took me by the hand and saluted me, saying in English, 'I am so glad to see you!' He then invited me to call and see him at his yamun. I did so the next day, and enjoyed a long conversation with him. My daughter called on his wife the following day, and spent a very pleasant time with her. She was very anxious to hear all about Christ, and begged especially for a copy of St. John's Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese."—*Regions Beyond.*

Chinese in the United States.—There are at least seven organised Chinese churches in the United States—five in California and two in Oregon. San Francisco, as might be expected, is the locality in which the most of them are to be found. One, with eighty-two members, is maintained by the Presbyterians; another by the Baptists, with fifty-six members; and a third in connexion with the Methodist Episcopal Church, with sixty-five members. "There is every encouragement," we are told, "to Christian labour among these people. The proportion converted is much larger than among most other classes of immigrants; and when converted, they become very liberal contributors to the work of the Church."

Religious Liberty in Japan.—The XXVIIIth Article of the Constitution reads: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." A local Governor, who recently declared that "Christianity is a foreign religion, and is not to be believed," and who tried to exclude Christian teachers from the schools in his prefecture, was censured by both the Ministers for Education and for Home Affairs. The Japanese Minister for Home Affairs informed him that there must be no arbitrary interference on his part with the religious convictions of the people, and at the Educational Office it was asserted that every individual was

left entirely to his free will as to his acceptance of Buddhism, Christianity, or no religion at all.

CUBA.—The Wesleyan Missionary Notices contain an interesting account of a visit recently paid to Cuba—"the pearl of the Antilles"—by the Rev. G. Lester. He says the island is now open to Protestant teaching, the new Spanish constitution having granted religious toleration. Missionary operations are being carried on by the American Board, by the Methodists of Florida, by the Presbyterians of Mexico, by the Jamaica Baptist Society, and by some Episcopalians. None of these, however, are on any great scale, except, perhaps, the first, which is under the direction of a somewhat remarkable man—the Rev. A. J. Diaz, M.D. Dr. Diaz has purchased a theatre in the heart of Havana, and from this, as a centre, a network of agencies has been extended. Mr. Lester gives a sad account of the island. "Never," he says, "have I witnessed in any European capital such utter and unblushing Sabbath desecration as that which I beheld in Havana. The gaming-tables were thronged with devotees, but the churches were well-nigh forsaken."—A Correspondent adds: "It is some time since I referred to the wonderful work carried on in Cuba by Mr. A. J. Diaz, once a shipwrecked sailor, now the Baptist pastor of a church of 2,500 members, all of them, as well as himself, converts from Romanism. Mr. Diaz has been speaking in New York, and his experience is thrilling in its interest. He is a very eloquent speaker, too, and a man of strongly original character, who has already stamped his personality on the island."

## BRIEF NOTICES OF BOOKS.

*Sweet First Fruits.* Religious Tract Society.

THIS is a tale of the nineteenth century, on the truth and virtue of the Christian religion. It is translated from the Arabic and abridged, with an introduction by Sir William Muir, K.C.S.I., who says of the book: "It is the first fruits of what we may expect from the information now so steadily spreading among the Eastern Christians; and, as such, may take the highest rank in apologetic literature. It is beyond question one of the most powerful treatises on the claims of Christianity that has ever been addressed to the Mohammedan world. It is singular, also, as a work which only a native Christian could accomplish—one who, though born and bred in the East, has cast aside the corruptions of an effete ecclesiasticism, and has embraced in all its purity the faith preached in the same lands eighteen centuries ago."

*Mr. By-ends of Fair Speech, and other sketches from Bunyan.* By LESLIE KEITH. Religious Tract Society.

THIS is a small volume containing a series of sketches full of careful study and suggestions from the ever fresh and ever helpful character-gallery of John Bunyan. They include such portraitures as Talkative, the Fearing Family, Mercy, and Captain Courage. Both in the text and in the illustrations the attempt is made to depict the present-day representations of each character.

*Darkest World turned into Brightest Glory.* By J. W. HEBBLETHWAITE. Christian Commonwealth Publishing Co. Ltd.

A WELL-MEANING, though wordy and tedious production. Its contents might well be condensed into about one-tenth of the language, while the rambling style of the author makes it difficult to discover his meaning. In his preface the writer states he has discovered the secret of how to make the best of both worlds, and his book is an attempt to communicate it to others. In spite of the confusion of words and ideas some readers may here and there find assistance, though we fear the number of such will be very limited.

*The Romance of Electricity.* By JOHN MUNRO. Religious Tract Society.

THIS handsomely printed volume, containing some 300 pages of text, and nearly sixty woodcuts, will sure to be prized by readers who care to acquaint themselves with the progress of electric science. It is full of interesting information—of a kind, too, which is especially valuable to the student as well as the general reader; and presents, in a condensed form, the result of a multitude of observations on the subject of electricity which have been accumulating for many years. We have tested the book in many places and have found it singularly trustworthy, like the companion volume published by Mr. Munro some two years ago —*Heroes of the Telegraph*. The last chapter of the present volume (Chap. XVI.), entitled "A Speculation," strikes us as specially worthy of appreciative notice. In an age when scientific men oftentimes seem to have given up any belief in a God ruling the Universe with never-ceasing wisdom and power, we gladly recognise Mr. Munro's reverent acknowledgement of a Creator and Designer of all things, who not merely "telleth the number of the stars," but "healeth the broken in heart," and has bidden men look up to Himself as their Father and their everlasting Friend.

# Evangelical Alliance.

## DUBLIN CONFERENCE.

### SEPTEMBER 25—28.

We have already, in several issues, referred to the approaching 47th Annual Conference of the British Organization of the Evangelical Alliance, which takes the place this year of the Dublin Christian Convention, by arrangement with the United Services Committee. This body (hitherto responsible for the Annual Christian Convention at Dublin) and also the Irish Council of the Alliance have expressed the unanimous wish for the Conference to be held this year in Dublin. It is now many years since the Alliance assembled in Ireland, and it is felt that the present condition of that country calls for a special effort on the part of British Christians to manifest their sympathetic interest in their Irish fellow Christians. The Council prayerfully anticipate that on this occasion, as at past Conferences, a season of happy and blessed fellowship will be experienced by all who attend.

The programme for the Conference is not yet quite complete, but we are glad to announce that the following have already been secured to give addresses or take part in the proceedings: His Grace the Lord Archbishop of Dublin, Viscount Bangor, General Noble, the Very Rev. the Dean of Connor, the Very Rev. the Dean of Achonry, the Ven. Archdeacon Taylor, the Rev. Principal Culross, of Bristol, the Rev. Principal Waller, of Highbury; the Rev. Chas. Spurgeon, of Greenwich; the Rev. Canon Bell, of Cheltenham; the Rev. Dr. MacEwan, of Clapham; the Rev. Jno. Bond, of London; the Rev. E. N. Thwaites, of Salisbury; the Rev. W. Roberts, of London; the Rev. J. F. T. Hallowes, of Birmingham; the Rev. Jno. Urquhart, of Weston-Super-Mare; and the Rev. Dr. Murray Mitchell. In addition to these there will be many Dublin brethren, including the Revs. Samuel Prenter, Jas. Ervine, Dr. W. J. Clarke, J. Denham Osborne, W. E. Burroughes, Pastor H. D. Brown, Dr. McCheyne Edgar, and Dr. Nicholas.

The subjects for consideration include the following, and others will be added: "Truth in contradistinction to modern criticism," "Life in Christ," "Loyalty to Jesus Christ," "Crucified with Christ," "Christ and the Masses," "The Adaptation of the Bible to the moral necessities of fallen man," "The Bible our sole rule of Faith," "The Possibilities of Faith," "Reasons for Faith," "Undenominationalism—not Indefiniteness," "Foreign Missions," &c.

The Conference will commence with a Conversazione and public meeting on Monday evening, September 25, and on each of the three following days meetings will be held in the morning, afternoon, and evening, commencing with a prayer meeting at 10·30 a.m.

A joint committee has been appointed by the United Services Committee and the Dublin Council of the Alliance. This Committee are making the necessary local arrangements, and hospitality will be provided as far as possible for all members and friends of the Alliance who desire to avail themselves of it. Early communication with the Secretary in London is requested.

We hope to give the full programme in our next issue.

All friends of Christian union, whether members of the Alliance or not, will be cordially welcomed. The Council earnestly desire that much prayer be offered for God's rich blessing to rest upon the whole proceedings.

## PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, July 13, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Matthews.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. Frodk. B. Paston, Dover.
U. Stalker, Esq., Dover.
W. Hawkes, Esq., Dover.

Major Cockburn, Dover.
Mr. Thomas Barcham, Tunbridge Wells.
Ernest W. Fowler, Esq., near Lowestoft.
Mrs. Thomson, London.
Rev. E. C. Britton, Ealing.
Mrs. Williamson, Forres, N.B.
Mrs. S. G. Sheppard, Potters Bar.
Mr. John Cardwell, Potters Bar.
Mr. W. T. Coster, Potters Bar.
Miss A. Putt, Potters Bar.

DEPUTATION WORK.

Mr. Arnold gave a report of recent meetings which he had attended, and also stated that the Rev. Dr. Gritton and Rev. F. A. C. Lillingston had attended, as a Deputation from this Council, a meeting of the Richmond Branch. The Rev. Allen Edwards had kindly consented to preach for the Alliance at Bournemouth in August next.

The Council desired that their best thanks be given to Dr. Gritton and Mr. Lillingston for their valuable help.

DUBLIN CONFERENCE.

Mr. Arnold reported that the arrangements for the Dublin Conference were progressing, and that the Consultation Committee had just had a further meeting with reference to the subjects for addresses.

THE PERSECUTIONS IN ARMENIA.

In regard to the recent persecutions in Armenia, Mr. Arnold mentioned that he had had a very heavy correspondence during the past month, and stated the action taken in regard to the matter. He added that on receipt of the intelligence that MM. Thoumaian and Kayayan had been, with fifteen others, sentenced to death, he, in the name of the Alliance, immediately made strong representations to the British Foreign Office, and also telegraphed to the United States Branch, urging their help in the matter. He had also written letters, which had appeared in *The Times* and many other newspapers, with a view to evoking public opinion and sympathy upon the subject. Replies were read from the Foreign Office and also from the United States Branch, showing that they would do all that was possible.

Much gratification was expressed that MM. Thoumaian and Kayayan had been released from imprisonment, and that the Sultan had given them free passage to England.

It was unanimously agreed that a suitable letter of thanks should be addressed to Lord Rosebery for the energetic action taken by the Foreign Office in the matter.

RELIGIOUS PERSECUTION IN SPAIN.

The Secretary reported that immediately after the last Council meeting he had received communications from Spain, showing that Vasquaz, the evangelist who had been prosecuted at Algeciras for writing an article in a newspaper exposing the errors of the Church of Rome, had been released on bail, and that his trial, which took place on June 8, had resulted in his acquittal. The legal expenses of his defence, however, were seven guineas, and the poor man was totally unable to meet the cost. The Rev. Thos. Murray, of Gibraltar, appealed to the Alliance for help in this matter, and the sum of £5 was unanimously voted by the Council.

The Secretary further stated that Señor Alexander Lopez Rodriquez had been imprisoned in North Spain on a paltry charge of disrespect to the national religion, but it was already announced that he had been released on bail.

RUSSIAN PERSECUTIONS.

Communications were read from several quarters with reference to the persecution of the Stundists and others in Russia.

PERSIA.

Letters were read from the Rev. Dr. Shedd, of Oroomiah, reporting that Mirza Ibrahim had succumbed to injuries inflicted upon him by some of his fellow prisoners, but that the persecution had already resulted in several other converts desiring openly to profess Christ.

GREECE.

Letters were read from the Rev. Dr. Kalopothakes, of Athens, on the subject of Religious Liberty in Greece.

WEEK OF UNIVERSAL PRAYER, 1894.

The Secretary read draft of the Invitation and Programme for next year's Week of Prayer, prepared as usual by a member of the Council.

The draft was unanimously approved by the Council, and the Secretary stated that it had already been sent out in proof to the various foreign branches.

ALLIANCE CONFERENCE AT BERLIN.

A letter was read from Pastor Baumann, Secretary of the Berlin Committee, and stating that the Conference—which had been proposed to be held in that city last autumn, but was postponed owing to the cholera—had now been fixed to take place on November 8 and 9, and it was earnestly hoped that the British Branch would take as much part in it as possible and give both their help and their prayers.

The Council expressed their hearty desire to co-operate in this matter.

SUNDAY OPENING OF THE CHICAGO FAIR.

A letter was read from the Rev. Dr. Strong, secretary to the United States Branch, with reference to the Sunday opening of the Chicago Exposition which was greatly deplored by the New York Committee. It was felt, however, that as the Conference of the Alliance would not take place within the Exhibition building or grounds, there was no reason for changing the place of meeting as had been suggested. Dr. Strong also referred with regret to the inability of the English Secretary to attend the Conference at Chicago, as promised.

CONSTANTINOPLE BRANCH.

It was reported that the Constantinople Branch had recently held its Annual Meeting, and that Dr. Matthews, who was then in the city, had attended and spoken as representative of the British Branch.

The Council expressed their thanks to Dr. Matthews for the service he had rendered.

## SECRETARIAL DEPUTATION WORK.

The following report presented to the Council, at the June meeting, by the Rev. Jas. Costerdine, was accidentally omitted from our last issue:—

On Friday evening, May 26, by the kindness of Colonel and Mrs. Douglas Jones, the Rev. J. Consterdine addressed a number of friends in their Drawing-room at Roxeth Lea, Harrow. The aims and principles of the Alliance were set forth, and more especially its efforts on behalf of the persecuted. The condition of the Stundists was dwelt upon, and evoked sympathy. The chair was taken by Colonel Douglas Jones, he and Mrs. Jones kindly undertaking in future to collect and forward the Harrow subscriptions. The Rev. J. F. Andrewes, Vicar of Roxeth, spoke a few words. A collection was made after the meeting and several names have been given to membership.

Mr. Arnold reported to the Council that on Thursday, May 25, General Graydon, of Upper Norwood, had given him the opportunity of addressing a Drawing-room Meeting on the principles and recent work of the Alliance.

On Tuesday, May 30, and on Wednesday, May 31, Mr. Arnold attended the Southsea Conference, when the Rev. F. Baldey kindly arranged for the Secretary to give an address, setting forth the practical value of Christian union as seen in the recent work of the Alliance.

On Tuesday, June 6, the Rev. E. W. Moore, Minister of Emmanuel Church, Wimbledon, kindly gathered, by special invitation, a number of Christian people in his Lecture Hall, when Mr. Arnold gave an address on the work of the Alliance, specially referring to recent efforts behalf of persecuted Christians.

At Little Heath, Potters Bar, on June 21, Mr. Arnold had the opportunity of speaking at a drawing-room meeting kindly convened by the Rev. Jas. and Mrs. Consterdine at the parsonage. A goodly number of Christian friends assembled, and much interest was awakened by the address of the Secretary, who spoke not only of the principles of the Alliance but of its practical work. A collection in aid of the funds of the Alliance was taken at the close.

At Dover, on Wednesday, June 28, a meeting was held at St. James's Hall, kindly convened by General Heath. The Chair was occupied by the Rev. A. Howell Smith, the rector, who spoke warmly of his attachment to the principles of the Alliance. He also rejoiced in its steadfast adherence to fundamental truth no less than in its practical work, particularly on behalf of persecuted Christians. Mr. Arnold followed with an address giving details of the efforts made by the Alliance to promote brotherly love and union as well as to secure religious liberty. At the close of the address a vote of thanks to the deputation and to the Chairman was cordially adopted, and several of those present gave their names for enrolment as members of the Alliance. A collection was taken in aid of the funds.

## QUARTERLY CONFERENCE FOR SPIRITUAL EDIFICATION.

THE quarterly meeting for united prayer and conference was held in the Council Room at the Alliance House, on Friday, June 30, Admiral Grant, C.B., presiding. There was a fairly good attendance, the large majority being gentlemen.

The earlier part of the time was spent in earnest prayer to God, especially on behalf of the persecuted Christians in Armenia, Russia, and other countries.

The address, a summary of which follows, was given by the Rev. J. Hiles Hitchens, D.D., Minister of Eccleston Square Church, Belgrave Road. The subject was—

### BURDEN BEARING.

There are three passages of Holy Writ to which I desire to direct your attention. The one in Psalm lv. 22—"Cast thy burden upon the Lord." The others are Galatians vi. 2 and 5—"Bear ye one another's burdens;" "For every man shall bear his own burden."

These three passages have been sometimes regarded as contradictory. A slight examination will, however, suffice to show that neither passage is opposed to the others. In the first text the allusion is to the burden of conscious need and anxiety; in the second, the burden of human sympathy; and in the third the burden of personal responsibility.

1. The words "Cast thy burden upon the Lord" were addressed by David to his own soul. He was accustomed frequently to preach to himself, and hence his Psalms are such precious homilies to others. When he employed these words he was sorely troubled. He was overwhelmed by the hypocrisy, treachery, and rebellion to which he was subjected. So he rebuked and encouraged his spirit by this personal address. In the 37th Psalm he, in like manner, counsels his heart to "*Trust* in the Lord," "*Delight* in the Lord," "*Rest* in the Lord," whilst he adds, "Commit thy way unto the Lord," or literally and far more beautifully, "*Roll* thy way upon the Lord." So the burden which the shepherd-king would have cast on God is the burden of anxious care, crushing sorrow, conscious need.

Now, every man has a burden—even they whose circumstances appear so cheerful, and whose characters seem so sunny, are not strangers to some care that, acid-like, eats into the very life. Every heart knoweth its own bitterness. With some the burden may be physical weakness or disease; with others, disappointment or reverse of fortune, or domestic solicitude, or bitter bereavement.

But whatever the nature of the burden it is our privilege and duty to cast it entirely on the Lord. Read literally, the words are "Cast *what God hath given.*" The burden came direct from God or by His permission. He is able, willing, wishful, waiting to bear it. He has promised either to remove it, or to sustain us under it. A nobleman, driving along a country road, observed a poor man carrying a heavy bundle, and, stopping his carriage, offered the traveller a lift. With many thanks the stranger took a seat in the vehicle. Presently, the gentleman, thinking to put the poor man a little at his ease, turned round to speak, when to his surprise, there sat the man with the burden still on his back. "Put down your bundle, my good fellow, my carriage can carry that as well as you," said the nobleman. Is not our conduct oftentimes like that of the wayfarer? Do we not come and tell God of our troubles and yet bring them away from the Throne of Grace? We act as men enamoured of our sorrows and anxieties—or as men left, orphanlike, in the world, to struggle and endure unaided. Why should we remain in a state of unhappy hesitation—a state of intermittent rest, a state of partial bondage—when all the while we possess the offer and the promise of the Almighty to sustain us?

"If our faith were but more simple
We should take Him at His word,
And our life would be all sunshine
In the presence of the Lord."

2. The second passage, "Bear ye one another's burdens," is a call to mutual sympathy. It embraces, I believe, three aspects of Christian duty,—namely, patience with a brother's infirmities, relief of a brother's necessities, and interest in a brother's spiritual prosperity.

To do our utmost to relieve the necessities of our fellow Christians is undoubtedly an obligation. Nothing is more offensive than icy insensibility to a brother's care. And nothing is more captivating than the Christ-like compassion which takes a man with reverend mien to

the house of sorrow, and keeps him bravely at his brother's side in the season of darkness and distress. Such compassion was inculcated and displayed by Him who went about doing good; and it was taught by the apostles, who said, "Weep with those that weep"; "The members should have the same care one of another—and whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it."

Nor is there any limitation here drawn by the Apostle when he says, "Bear ye one another's burdens." Thoughts of country, clime, class, creed, or connexions are not to circumscribe kindly effort. Sorrow and compassion are to kiss each other wherever in the world's highway they meet. And so we this morning bring the cause of our suffering Christian brethren in Russia, Syria, and elsewhere before the Lord. We feel not simply *for* them, but *with* them. We bear their burden, in the arms of our prayer and faith, to the foot of the infinite Father, and pray that they may be strengthened, succoured, and delivered.

3. But there is a third burden, which may be taken as a reason why we should do our duty by the other two burdens: "For every man must bear his own burden." This is the burden of individual responsibility. It is not an optional burden—not one we can take up or put down at our pleasure—not one that any friend can carry for us—not one that we can roll upon God and thus feel quit of it: it is a life-long and abiding burden. But it lies at the basis of the other burdens. You and I are to cast our burden of anxiety and need on God because we are responsible beings. You and I are to bear others' burdens and cultivate mutual sympathy, because we must each give an account of how we have lived and acted.

*Now* every man is made to feel his solemn responsibility. Here, and now, an injudicious or iniquitous act brings in its train painful consequences; whilst noble, pure, charitable, honest conduct, as a rule, is productive of precious fruits.

But there is another state of being—a state in which every man must give an account of his stewardship. Then, when the judgment-seat is occupied by Him of Nazareth, there will be no escape. Then our mutual sympathy shall be noted, so that a cup of cold water given to a disciple for Christ's sake—given from the love we bear to Christ—given from a desire to please Christ—given, indeed, to Christ, in the person of the least of His brethren, shall not lose its reward.

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This address was felt to be very timely, and was greatly appreciated by all present. General Sir John Field, K.C.B., the Rev. Dr. Gritton, Mr. Lambert Jones, and other brethren took part in the open conference.

## CONSTANTINOPLE BRANCH.

THE annual meeting of the Constantinople Branch of the Evangelical Alliance was held in the Dutch Chapel on Tuesday, May 30. The Rev. Mr. Spence, chairman during the past year, conducted the opening exercises, and, after thanking the meeting for the honour conferred on him a year ago, gave a brief but interesting statement in regard to the annual conference of the British Alliance, held last fall at Dundee, which he (Mr. Spence) had enjoyed the privilege of attending and addressing.

The following gentlemen were then chosen as the executive committee for next year: Rev. Dr. Washburn, chairman; Rev. Mr. Spence, vice-chairman; Rev. Mr. Dwight, secretary and treasurer; Rev. Mr. Bowen, Judge Tarring, Mr. Burness, and Rev. Mr. Anderson.

Dr. Washburn, upon taking the chair, thanked the meeting for the honour conferred, and made some most interesting remarks upon the true spirit and aim of the Evangelical Alliance. The differences, and even hostility, which had existed among Christians had furnished opponents with a justification for severe criticism. But the fact that such objections were urged only emphasised the necessity of showing to the world, as this Society does, that Christians do love one another. Dr. Washburn spoke also of the wonderful progress that the Christian world had made in different directions since the formation of the Alliance in 1846. The Rev. Mr. Anderson, of the Pera Union Church, spoke of the unifying influence of Christianity, both in its adaptation to all classes and types of the human family, and in the oneness of its message to men, thus binding all its followers to one another and to their common Head. But we cannot ignore the fact of divisions. Such

divisions are likely to remain, and may even be helpful in bringing out and illustrating the all-roundness of Christianity.

The Rev. Mr. Marsh, of the American Mission at Philippopolis, spoke of the nature and happy influence of evangelistic effort among the Bulgarians. Strenuous effort should be made to bring that people to an intelligent appreciation of the Word of God, and of the great need and duty of doing all in their power for its circulation. Important changes had taken place and were taking place. There had been a great enlargement of the evangelical spirit, and the number was rapidly increasing of those who, though not Protestants, are yet to be welcomed to our sympathy and Christian fellowship, as genuine friends of Christ.

The last speaker was the Rev. Dr. Mathews, of London, secretary of the General Presbyterian Alliance. He extended the salutations of the brethren of the London Council, of which he was a member, and expressed the pleasure he felt in being present on this occasion. The object of the Alliance, he proceeded to say, is to manifest the spiritual unity which actually exists. This spiritual unity should not be confused as it too frequently is with oneness of denomination. A genuine, spiritual bond leading to a practical co-operation and unity is about as much as most of us may hope to see attained, and a blessed attainment it will be. The Christian Church is like a tree with one stem, but many branches, some of them straight and others crooked. One person will discover in the straight branch great possibilities of serviceable planks, but will condemn the snarly branch as useless. But that same crooked branch will command a high price from the shipbuilder. So Christian life needs variety of types, and the Church is better for them. Circumstances draw one in one direction and another in another. The Evangelical Alliance does not discountenance these differences, but it says to all: "We recognise and we appreciate your differences, and all we ask is that you forget them for a time as really matters of secondary importance, and look at that, which alone is primary—viz., our oneness in the Lord." The real strength of the Alliance is in its firm grasp upon the supernatural. It magnifies the work of the Holy Spirit, so tending to root out mere intellectualism and naturalism. It emphasises the spiritual side of the Christian life, bringing out clearly its essential oneness.

At the close, the meeting was led in prayer by the Rev. Dr. Farnsworth, of Cesarea.

The history of the past year has amply demonstrated the raison d'être of the local branch, and illustrated the value of its influence. Owing to the absence of Mr. Dwight, secretary of the committee, the report usually expected from him, and which this year would perhaps have been of unusual interest, was omitted.

## RELIGIOUS PERSECUTION IN ARMENIA.

In our last issue we referred to the trial at Angora, and the sentences passed upon many of the Armenian prisoners. Of the seventeen condemned to death, two were teachers in the American College at Marsovan, MM. Thoumaian and Kayayan. Reference has also been made in these columns to the active efforts made by the Evangelical Alliance on behalf of these brethren since their arrest and imprisonment in the early part of the year. These efforts were not relaxed when the sentences of death became known, and we are thankful to announce that, by God's blessing, the representations made at Constantinople have had the desired effect. MM. Thoumaian and Kayayan have been set at liberty, though exiled from their country; and the Sultan, in sending them from Constantinople, gave them free passes to Brindisi, and made them each a present of £T15. These brethren have now arrived in this country, and are in good health, considering the long imprisonment and hardships they have endured. It is now four months since the first communication upon this subject was made by the Council of the Alliance to the Earl of Rosebery, her Majesty's Secretary of State for Foreign Affairs, and many communications have passed since then. The Constantinople Committee of the Alliance have kept the Council fully informed in regard to the whole matter, and the presence of Dr. Herrick, Principal of the Marsovan College, in this country during the past few weeks has been of great assistance. We are glad also to state that public attention has been so fully directed to this matter by questions in the House of Commons and otherwise, that great interest has been awakened in regard to the subject. One

result was the formation in London, after several meetings of the friends of religious freedom, of a Committee, called "The Armenian Christians' Defence Committee," including representatives of the various religious denominations, and the Secretary of the Evangelical Alliance was invited to take a prominent part in it. The co-operation thus manifested has been useful, not only in regard to a public meeting which was held at Exeter Hall, but has in many ways been helpful in the cause of religious liberty. Now that MM. Thoumaian and Kayayan have been set at liberty, the Defence Committee has been practically dissolved.

It should be noted that the Earl of Rosebery took prompt and energetic action on the announcement of the sentences at Angora, and the influence of the American and German Ambassadors at Constantinople was also sought. Sir Clare Ford, the British Ambassador, has been absent during the past few weeks, but the Chargé d' Affaires, Sir Arthur Nicholson, has ably represented the views of the British Government, and has given earnest attention to the matter.

There is much remaining to be done in regard to religious liberty in Turkey and in Armenia especially. Amongst those who are still under sentence there is one Protestant pastor, and doubtless many others who are totally innocent of the charge of sedition brought against them by Turkish officials. The difficulty is to obtain precise information about all of these, but members and friends of the Alliance may rest assured that the Council will continue to do all in its power to promote the cause of religious freedom in Turkey, as it has been steadily doing for so many years past.

It is a cause for profound thankfulness to God that our brethren Thoumaian and Kayayan have escaped a fate which it seemed at one time must fall upon them. We trust that the time may yet come when they will be allowed to return to their country and their loved work in the Marsovan College; but in the meantime it is the earnest desire of the Council of the Alliance that great prudence and caution should be exercised by the friends of these brethren, while they remain in England. Any unwise or irritating action might have a baneful effect upon the condition of those who are yet in prison, and might also frustrate the good intentions of those who are still seeking to obtain concessions from the Turkish Government.

## THE PERSECUTION OF THE STUNDISTS IN RUSSIA.

Our own Correspondent, who is travelling in Siberia, writing to the Secretary of the Evangelical Alliance, under date June 15, says:—

"I am grateful for every remembrance in prayer and not less for the practical sympathy so generously shown by your Committee. I find on my journey in Siberia there are great opportunities to spend and to be spent, and I hope to utilise these occasions all along the line as I meet with many who have been banished for the sake of the Gospel.

"I am very thankful that you hold the threads of the whole network of the kingdom, and the Evangelical Alliance has a watchful eye over suffering brethren and their tormentors.

"Russian papers give an account of a large number of Stundists having returned to the Greek Church, the Governor of Kiew joining with them and presenting them as his trophy to the Church, and on the occasion presenting a big cross to the Church. Doubtless many who have followed their leading evangelist, and have not really been converted to the Lord, will fall away in the time of persecution, being left without any teacher and severely oppressed and tempted on the part of police and Church. I have spoken to some influential lady, who will take an opportunity to suggest to the Czar that these banished ones should be allowed to settle in Siberia. In places like Gerüsi there is nothing for them but starvation, whereas in Siberia they might do well as farmers and labourers. Much may be done in Russia in a quiet way, not officially, and the Czar is not aware of any suffering of the people. Surely there is room enough in this vast empire for all the sects and heathen as well!"

In another communication our special Correspondent says: "Concerning our brethren under pressure and in bonds there is no change for the better, but it seems as if the authorities who persecute were more than ever determined to extinguish what they so readily call 'Sectarians.' At —— some of our friends are closely watched, the priests

coming in late in the evening to discuss dogmatical church questions; also, they preach in their churches, even naming before their audiences those who have left the Orthodox Church, and trying to excite the people against them. Two of my friends in —— have been placed under close supervision, the priests as well as the police visiting them whenever they like; and are forbidden to leave the place. From various parts I hear of fresh cases of persecution, and I found some of the brethren in chains, amongst criminals, literally 'numbered with the transgressors' and bearing the mark of criminals, waiting to be sent either to Siberia or the Caucasus. It seems to me worse and worse. Those brethren whom I have had the privilege of meeting in prisons and in chains were full of joy, and they counted it a great honour to bear persecution for the Gospel's sake. Their only hope is in God, and I believe *our* only hope for them is in Him who sitteth over the water floods. The united prayers of the Church of God should be called forth to rescue our suffering brethren and sisters, and to obtain for them from God the liberty which is refused to them by shortsighted men.

"I have no doubt that great blessing will be the fruit of this time of persecution, although it also is a sifting time, and many who are not firmly grounded on the Rock may fall away. In the Baltic Provinces also the suicidal policy of persecuting Lutherans continues, and in the public papers one can read statements by the authorities, naming the Lutheran pastors who have been judged and punished. Altogether the so-called Orthodox Church presents to the world a striking sight. I do not think it just any longer to withhold from publication the cruel treatment by the Russian Empire of her subjects who seek to follow the dictates of the Word of God and of their consciences. There is at the present time greater liberty of conscience in heathen China and Africa than in Russia.

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An occasional Russian Correspondent writes to us under date June 22, as follows:—

"The Lord has been dealing most wonderfully with His children in Petersburg. The inspector of the Seminary there was appointed to visit the converts to try to persuade them to return to the Greek Church. He found his way into houses accompanied by some monks and sat for hours talking to the people, trying to make them tell out all their thoughts and manner of thinking. We were all very anxious as to the consequences of these visits because he was a man known to have done much harm to the Christians, and to have been the means of exile to many of them, and it was much to be feared that those he visited would have to undergo some punishment; at the same time, there was no possibility to evade these interviews, which were very trying to those who had to undergo them. But the Lord Himself intervened, and put a stop to the whole business in a most unexpected way. The students of the Seminary presented a paper to the Synod accusing the inspector of immoral life, which, on being investigated, proved true, and he was banished to a monastery in Jerusalem as an ordinary monk.

"Soon after that, another touching instance of the Lord's faithfulness occurred. One of the Christians who had been imprisoned in St. Petersburg for having spoken of his trust in God's salvation, was preparing to go off into exile with a number of other convicts. While standing in the prison courtyard awaiting the orders to march out, he was laughed and mocked at for his faith by his fellow prisoners, to whom he had been able to speak of the Lord: 'How is it your God has not delivered you? You put your trust in Him, and yet there you stand wearing bracelets just like ours (meaning their handcuffs), and sharing the same fate with us,' and so on. 'Though the hands are chained the heart has been made free,' the man replied, 'and if the Lord will He can even now set me at liberty.' At that very moment a voice was heard calling him by name, and telling him that a paper had just been received granting him a full pardon. His chains were instantly taken off and he was let go. At the same time the prison gates were thrown open and the orders to march given to the rest. All had to go, the man alone remaining behind to return to his family and friends. I am told the impression made on all present was very great, and not to be forgotten, the convicts being quite awed by what they had witnessed. Till now no one knows how it was that pardon was granted, making it all the more evident that it was the Lord's own doing.

"An article has also been published by

one of the judges in Moscow in an ecclesiastical paper, the *Theological Review*, giving a detailed account of the conversion of one of the Christians who had been banished to the Caucasus this spring, with a full confession of his faith. It is taken from the man's own words when he was called upon by the police to give an account of his belief, and is worth any tract, showing so plainly the necessity of being born from above, and the change that the Spirit of God produces in a man's heart when touched by the grace of our Lord. The wisdom with which this poor, unlearned man spoke is a striking instance of the fulfilment of God's promise (Mark xiii. 11, Luke xxi. 14, 15). I tell you all this because I know you will be glad to hear of it, and join with us in praise to God for His great tenderness and love to His own, having joined with us in prayer to Him for help."

## RELIGIOUS LIBERTY IN NEW CALEDONIA.

The Rev. J. Jones, late of Maré, writes us from Sydney as follows:—

"I hope God's blessing may still continue to rest upon your good Society, and that you may be eminently successful in maintaining religious liberty in all the earth.

"The Governor of New Caledonia passed through Sydney lately on his way to France. I took that opportunity of asking him to receive a deputation of our ministers, to plead for the liberation of the Maré exiles. He received us and our petition favourably, and promised to write back to New Caledonia to ask those whom he had left in authority if the moment had not come when these men might be liberated. They have been in exile now two and a-half years for no crime, but simply for organising church work without first asking the permission of the chief. Just like Bunyan of old he was told he could be liberated if he would promise not to preach until the King gave him permission."

## PERSECUTION OF CHRISTIANS.

The following letter appeared on June 24, in *The Times*, and many of the daily and other newspapers throughout the country. In most cases a copy of the letter of one of the condemned Armenians* was appended to that of the Secretary of the Evangelical Alliance:—

TO THE EDITOR OF "THE TIMES."

Sir,—Religious persecution is just now presenting itself to the world in a hideous light: one Christian is beaten to death in Persia and several others are condemned to death in Turkey; while in Russia the persecution of the Stundists, Baptists and others continues as briskly as at any time during the past few years; and in Spain, too, a Protestant Minister is now suffering imprisonment on a paltry charge of disrespect to the national religion.

Will you permit me to mention a few particulars regarding some of these cases in your valuable journal.

1. There is the case of the sentence of death passed upon seventeen Armenians at the recent trials at Angora. Two of these men were professors in the American College at Marsovan, and although the circumstances have been pretty generally published I trust you will find space in your widely read columns for the accompanying letter just received from one of the condemned men, Mr. Knyayan, dated Angora, June 13.

This touching account of a so-called "trial," will be read with interest, but we are concerned now to know what the great Powers will have to say in the matter. Turkey has bound itself by solemn treaty obligations, and surely the influence of Britain and Germany, coupled with that of the United States, will produce such an impression upon the Sultan's Government as will at least lead to the remission of the sentences upon those who are evidently persecuted because they are Protestant Christians. We are glad to know that our Government is moving actively in this matter; and I have just received a telegram from Washington saying that the State Department are taking active interest and will do all possible.

2. In Persia a man named Mirza Ibrahim, who had become a convert to Christianity, was imprisoned last year, and

* This communication appeared in our last issue.

has suffered much since then, and simply because he was a Christian. We have just received intelligence from Oroomiah that this man has died from the effects of an attack made upon him in prison. We are glad in this case to exonerate the Persian Government from any complicity in the matter. In fact we believe that the Shah would gladly have released Mirza Ibrahim but for the fanaticism of the Mussulman dignitaries. It is only a few weeks since we received a letter from this man dated from his prison, showing that he was calmly enduring his persecution as a Christian. The intelligence of his death comes as a painful shock.

Our gracious Queen has many millions of Mohammedan subjects in India and other dependencies, all of whom enjoy religious liberty. We see, however, by the reactionary spirit displayed in Turkey, and the fanaticism of Mohammedans in Persia, something of what Mohammedan law is towards Christianity.

[illegible] If we tu[illegible] [illegible]—s[illegible] the present [illegible] suffering in[illegible] suffering pr[illegible] [illegible] by [illegible] [illegible] of the Church of [illegible]. [illegible] we turn to Russia, we find hundreds of [illegible] and other dissenters from the State Church suffering terrible persecution under the Orthodox Greek Church of Russia.

It is hoped that the influence of public opinion, expressed as it doubtless will be by the Press of this country, may avail to remove the terrible reproach of these persecutions amid all our boasted civilization in this nineteenth century. I feel sure that the voice of *The Times* will be exerted in this direction.—I am, Sir, yours faithfully,

A. J. ARNOLD, General Secretary.

Evangelical Alliance,
7 Adam Street, Strand, London.

## CONTRIBUTIONS RECEIVED FROM JUNE 19 TO JULY 17, 18[illegible].

| | £ | s. | d. |
|---|---|---|---|
| Dr. Clegborn | 1 | 1 | 0 |
| Rev. Dr. Hole | 0 | 10 | 6 |
| T. C. Waterhouse, Esq. | 0 | 10 | 6 |
| Admiral Grant, C.B. | 1 | 1 | 0 |
| J. Jenkins, Esq. | 0 | 10 | 6 |
| Rev. J. Arkell | 1 | 1 | 0 |
| A. Henderson, Esq. | 2 | 2 | 0 |
| Mrs. Pearce Gould | 0 | 10 | 6 |
| Rev. J. G. Train | 0 | 10 | 6 |
| Mrs. Perkins and Miss Green | 1 | 1 | 0 |
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| A. Cowan, Esq. | 0 | 10 | 6 |
| Dr. H. Bennett | 1 | 1 | 0 |
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| Mrs. H. Kemball | 0 | 10 | 0 |
| Major-General Warren | 1 | 1 | 0 |
| T. Penny, Esq. | 0 | 10 | 0 |
| Mrs. J. Tennant | 0 | 10 | 6 |
| C. Price, Esq. | 1 | 1 | 0 |
| Wm. Gould, Esq., M.D. | 0 | 10 | 0 |
| Mrs. Denny | 1 | 1 | 0 |
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| Rev. H. Washington | 1 | 1 | 0 |
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| J. H. Wakefield, Esq. | 1 | 1 | 0 |
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| W. D. Cruddas, Esq. | 1 | 1 | 0 |
| Mrs. Enoch Thomas | 0 | 10 | 6 |
| Rev. Dr. Gibson | 0 | 10 | 6 |
| Miss and Miss L. Harvie | 1 | 1 | 0 |
| Miss Mackenzie | 0 | 10 | 0 |
| J. Hunt, Esq., and Mrs. Hunt | 1 | 1 | 0 |
| A. Young, Esq. | 1 | 1 | 0 |
| Mrs. Inglis | 1 | 1 | 0 |
| T. Hunter, Esq. | 0 | 10 | 6 |
| Mrs. and Miss Trail | 1 | 1 | 0 |
| Mrs. Dale | 0 | 10 | 0 |
| Mrs. Carmichael | 0 | 10 | 6 |
| Miss Sutton | 1 | 6 | 0 |
| Rev J. A. Campbell | 0 | 10 | 0 |
| Miss Thompson | 0 | 10 | 0 |
| Colonel Malegny | 1 | 1 | 0 |
| W. H. Stephenson, Esq., J.P. | 1 | 1 | 0 |
| Miss Tottie | 1 | 1 | 0 |
| Mrs. Steane | 1 | 1 | 0 |
| Rev. T. Levi | 0 | 10 | 6 |
| Miss Hughes | 0 | 10 | 0 |
| E. W. Fowler, Esq. | 1 | 1 | 0 |
| Lady Macpherson Grant | 1 | 1 | 0 |
| Mrs. Ewing | 3 | 0 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| Mrs. Laird | 0 | 15 | 0 |
| Follett Sandford, Esq., and Mrs. Sandford | 1 | 1 | 0 |
| Captain Warry | 1 | 1 | 0 |
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| G. Shey, Esq. | 1 | 1 | 0 |
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| A. R. Coldstream, Esq., M.D. | 0 | 10 | 6 |
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| Miss Pearse | 1 | 1 | 0 |
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| Miss Richardson | 1 | 1 | 0 |
| A. A. Ferguson, Esq. | 1 | 1 | 0 |
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| Wm. Grant, Esq. | 1 | 1 | 0 |
| Rev. Canon Jenkins | 1 | 1 | 0 |
| Mrs. Dehaage | 1 | 1 | 0 |
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|---|---|---|---|
| New South Wales Branch, per Rev. G. Sutherland, D.D. | 3 | 10 | 0 |
| Collections at Meetings at— Little Heath, Potters Bar, per Rev. J. Consterdine | 2 | 6 | 7 |
| Collection at Drawing-room Meeting at— Dover, per Captain Reid | 2 | 12 | 10 |
| Sums under 10s. | 12 | 16 | 0 |
| WEEK OF PRAYER FUND. | | | |
| Balance of Collections at United Prayer Meetings at— Weston-Super-Mare, per Dr. Theobalds | 3 | 13 | 4 |
| SPECIAL FUND FOR PERSECUTED CHRISTIANS. | | | |
| Mrs. Beetham | 5 | 0 | 0 |
| W. D. Cruddas, Esq. | 3 | 0 | 0 |
| Mrs. Babcock and Miss L. E. Babcock | 2 | 0 | 0 |
| "A Friend" | 25 | 0 | 0 |
| George Osborn, Esq. | 1 | 1 | 0 |
| H. Browne, Esq., M.D. | 10 | 0 | 0 |
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| Miss and Miss J. Berney | 1 | 1 | 0 |
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| Mrs. H. Stokes | 1 | 0 | 0 |
| Miss Lees | 5 | 0 | 0 |
| Mrs. Faulconer | 5 | 0 | 0 |
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| Rev. Canon Woodward | 1 | 0 | 0 |
| Miss S. H. Bayles | 5 | 0 | 0 |
| Landseer Mackenzie, Esq. | 0 | 10 | 0 |
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| Mrs Margary | 1 | 0 | 0 |
| Ven. Archdeacon Taylor, D.D. | 1 | 1 | 0 |
| Miss Crowe | 0 | 10 | 0 |
| Mrs. Dent | 2 | 0 | 0 |
| G. H. Hunter, Esq. | 5 | 0 | 0 |
| Mrs. Hunt Lessman | 10 | 0 | 0 |
| T. Southam, Esq., LL.D. | 2 | 0 | 0 |
| Messrs. Bainbridge & Co. | 5 | 0 | 0 |
| R. Alvison, Esq. | 2 | 2 | 0 |
| Jno. Hooper, Esq. | 1 | 0 | 0 |
| Mrs Tradrill | 1 | 1 | 0 |
| Lieut. Brough | 0 | 10 | 0 |
| Mrs. Patterson | 2 | 0 | 0 |
| Sums under 10s. | 3 | 7 | 0 |

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.